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What It Means To Be A Mormon

Written for
The Deseret Sunday School Union
by
Adam S. Bennion

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Preface

Virtually a century has passed since Joseph Smith was favored with a heavenly vision. In that time wonderful things have been done in the name of Mormonism. Since the Lord made Himself known to the Boy Prophet, a church has been established and has grown until it now has a membership approximating one-half million; the Holy Priesthood has been restored which entitles us to God's choicest blessings; a march across a continent—such a march as has but few parallels in all history—has been achieved; a desert has been reclaimed; and a religious organization has been perfected which is the wonder of the world.

God's spirit of inspiration has made these things possible. Mormonism is His Church of these latter days. To promote faith in Him as our Father, and to call attention to the truths of Mormonism in such a way as to inspire boys and girls to live better, cleaner, and nobler lives, has been the aim of the author of these chapters. In a book of this size, the thoughts suggested have necessarily been given but limited consideration, in the hope not of settling for all time the essentials of religious belief, but rather of stimulating an interest in vital questions which ought to concern Latter-day Saints all their lives.

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CHAPTER 1

Why Are You a Mormon?

Why are you a Mormon?

Have you ever really thought out an answer to that question? Of course it is a big one—one that cannot be answered in a day—nor a year; in fact, it can well concern a person during his entire life—but it is important that we have the question clearly in mind that we may gradually work out an answer that satisfies us.

The author of these chapters has been interested lately in finding out just why boys and girls do the things they do. In practically every case they had very definite reasons. Newsboys pretty generally sold their papers so that they could help support themselves or their families. It is surprising to find out how many thousands of boys are selling newspapers in the United States. Many people feel sorry for them and think it a shame that such young boys should have to do such work, yet many of these same boys become very successful men. They learn the importance of knowing how to work early in life and that lesson stays with them as long as they live. The habit of doing things, formed when habits can best be established, leads them to success.

Boys playing baseball thought it very peculiar for any one to ask them why they played. One little

fellow suggested that "Every American likes to play baseball."

Girls, too, knew well enough why they were working. Either they had to help out at home or they wanted to, so that they could buy the kind of clothes "other girls wear."

But the most interesting fact about the cases that were considered was that of all the boys and girls of whom the questions were asked, only one boy could tell why he belonged to his particular church, and his reasoning was decidedly weak. All of the others knew the name of their church well enough but when asked why they belonged to it they invariably answered, "I don't know," or, "It's the only one I know anything about." And it was evident that the "anything" was pretty closely related to nothing.

It was clear that though all these boys and girls knew why they played, or why they quit school, or why they worked, they had no definite ideas as to what their religion meant to them. And yet they were all of them between thirteen and sixteen years of age —really second intermediate boys and girls —and had reached that period in life when boys and girls are more often converted to the churches of the world than at any other age. They had reached the age of the Prophet Joseph Smith when he undertook to find out which of all the churches in the world was right. Certainly they, together with all second intermediate pupils, ought to be thinking about their religion, that it may become a guide to them in all their lives.

To bring the question a little nearer home, suppose you were to take a trip into some eastern state. You would naturally make a number of acquaintances for whom one of the most interesting facts about you would be that you were a Mormon. Suppose they asked you some of the questions usually asked of Utahns:

"What do the Mormons believe?" "How are their teachings different from those of other churches?" "Are the Mormons Christians?"

How would you answer them? Or imagine yourself called on a mission—as you very likely will be if you are a boy, or as you may be if you are a girl. How would you get along with your first sermon? One of the most embarrassing situations the author has ever seen a young man in, was in Denver when a new missionary was called upon to speak for the first time. He evidently had never given much consideration to our question, for after blushing a good deal and stumbling about intellectually for a while, he said, "Well, I guess I'm up against it," and sat down.

Let us consider some of the possible reasons for being a Mormon.

In the first place, a boy may be a Mormon because his parents belong to the Church of Jesus Christ of Latter-day Saints, and he has naturally grown up to believe as they do. And surely, to be the son of Mormon Pioneers, or to be descended from them in any way, is one very splendid reason. Our pioneer forefathers sacrificed all they had, left comfortable homes, risked their lives in the face of a desert in-

habited by hostile Indians—they did all these things and put up with hardships which we shall never be able to appreciate, all that they and we might enjoy the privileges of our religion. To have been taught such a religion by such parents is one of the proudest heritages in the world. There may be a wonderful meaning behind the statement, "I am a Mormon because my father and mother were Mormons."

But just as Mormonism meant all the world to the Pioneers, because they loved it, studied it, and lived it, so it can have its full significance for us only as we do those same three things.

A second reason may be that a boy feels that Mormonism is true. He may have attended meetings, particularly fast meetings, when there was an outpouring of the Spirit of the Lord to such an extent that everybody felt its power and influence. Such a spirit can bear a wonderful testimony to a boy or girl and certainly just such a spirit is one of the most characteristic features of Mormon meetings.

In the third place, a boy may see that the men who try to be the best Mormons are the best men he knows. Religion ought to help us live good lives and if he sees that Mormons are fine, clean men who are honest and true and fair in all their dealings, he may well believe that here is a very sensible reason for being a Mormon.

As a fourth reason he may have seen the power of the Priesthood, one of the essential characteristics of Mormonism, made manifest in healing some member of his family or of the family of one of his friends. It

may be that he has been healed himself. Here certainly, is a testimony that there is a power in Mormonism which may well lead him to believe in it.

Many other reasons might be put down, but let us conclude this lesson with just one more. Perhaps our boy has studied the teachings of the church, or has listened to his parents or teachers discuss them, and he feels that they are reasonable and true. Or, perhaps all of these processes have contributed to his belief and he is anxious to go on looking for still more evidences. At any rate, that shall be the purpose of these lessons. We shall attempt to find out briefly what Mormonism is; what, at least in part, it teaches; and what it may mean in the life of a boy or girl who will apply it to the problem of their lives.

QUESTIONS AND SUGGESTIONS

1. Do you believe it a good reason when you say you are a Mormon because your parents are?

2. Is such a reason sufficient? Why?

3. Tell of meetings you have attended when there seemed to be a rich outpouring of the Holy Spirit.

4. In what way are the lives of its members a test of the value of a church?

5. Do you consider the healing of the sick an evidence of the truthfulness of the Church? Why?

6. What are some of the advantages of studying the principles of the Gospel?

7. Name some of the most successful men you

know or have read about. How many of them made an early choice of their life's work?

8. Apply this same thought to a man's religion.

9. How old was Jesus when He was found in the temple, "about His Father's business?"

10. Name some of the advantages of deciding at an early age to make your religion mean something to you.

CHAPTER 2

Why a Religion at All?

Perhaps the questions already presented have led you to ask this one, "Why is there need of a religion at all?"

The answer lies very largely in the fact that mankind cannot get along without one. Every nation, tribe, or community, however primitive, has been found to have some kind of religious system. History teaches us that man is in his nature a religious being —he must devote himself to some kind of worship.

Various nations at different times in their history have tried the experiment of abandoning religion. France is a notable case, having attempted in 1793 to substitute the worship of Reason. But in this case, as in every other, it has been found that people simply cannot live without some sort of religious devotion. No substitute has been found satisfactory.

A man's religion is a guide to his spiritual life. It points the way to a fuller understanding of God's dealings with the world and helps man appreciate his relationship with his Heavenly Father and with his fellow-men. To say that there is no need of religion is in a large measure to leave man to search out alone his spiritual way through a most complicated and entangling world. There are problems on every hand for which only religion can offer a solution.

One of the most interesting things about a big city today is that there is very little need of a person's ever getting lost in it or if he gets lost there is no need of his remaining so. Policemen now no longer are employed merely to settle disputes and put down riots—they are positive helps in the orderly progress of city life. They are presumed to know their city thoroughly well, and usually do, so that they can direct strangers and all other inquirers to any part of the city. A traveler may now save himself a very great deal of worry and confusing search by getting a policeman "to start him off right." We should consider a man foolish who would waste hours of time looking for a place which he could easily have found if he had inquired of someone the way to go.

If this is true in a city of well planned blocks and streets, how much more true is it when we venture on a journey into the City of Religion? Here certainly there are paths and by-ways so numerous and so indefinite that we have need of the best of direction and guidance. Fortunately there are those men who can guide us and who are only too glad to show us the way if we will but inquire. Not policemen to be sure, but they are men who have traveled the ways of life until they know them as well as we may hope to after we shall have lived very much longer than we now have.

As we face the problems of religious life, it is interesting to have some of these men indicate the way we might travel.

Gladstone, one of the greatest men England has

produced, when considering the importance of religion in a young man's life, gave expression to this thought: "It is a dangerous thing for a young man to start out in life without the thought of God. And the stronger that thought the greater his claim to success and happiness."

We think of Washington as a great military leader, a man of strong courage and of good practical common sense, yet he says that he could not have gone through the Revolutionary War without the assistance of God. In the winter at Valley Forge, when men were freezing and starving, one of his officers, embittered by the suffering of that severe winter, determined to revolt against the inhuman treatment the soldiers were receiving. He walked over to his General's tent to tender his resignation and to enter his last complaint against the way in which things were being managed, but as he pulled back the flap of the tent, he saw Washington kneeling in prayer asking God to relieve him and his men in this hour of sore distress. Needless to say, such a prayer put renewed courage into the heart of that officer as it did into the heart of the Great General.

Benjamin Franklin was characterized by the same sort of religious devotion. In the Constitutional Convention, when it seemed impossible to decide upon a form of government that would best serve the needs of the United States, he made one of the best speeches ever made upon American soil, urging the convention to call upon the Lord in prayer

for the wisdom which they so clearly needed. In that speech he said: "In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the Divine Protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we now imagine that we no longer need His assistance? I have lived, sir, a long time and the longer I live the more convincing proofs I see of this truth—That God Governs in the Affairs of Men."

Lincoln gave expression to this same faith throughout his entire public life. Consider such a statement as the following: "I am confident that the Almighty has His plans and will work them out—I have always taken counsel of Him, and have never adopted a course of proceeding without being assured as far as I could be of His approbation."

Such statements coming as they do from statesmen and military leaders, indicate that men of affairs see the need of religious devotion—of a strong trust in God. They point the way to all young men.

QUESTIONS AND SUGGESTIONS.

1. How do you explain the fact that wild, uncivilized tribes all have some form of religious worship?

2. Show why the experience of France would very likely be the experience of every other nation that might try to abolish religion.

3. Why is the fact that Washington had strong faith in God a testimony to us?

4. Account for Lincoln's faith.

5. Mormonism teaches eternal progression—show how this fact makes it particularly important that we should study our religion.

6. Ask some of the leading men of your community for their opinions on the importance of religion.

7. Quote the last sentence of Benjamin Franklin's speech before the Constitutional Convention.

CHAPTER 3

Making a Religion Worth While

Every baseball team has its heroes—the men who win its victories and whom the "fans" like to go to see. The present Chicago team of the American League has two such men: one, a fielder, one of the three best batters in the league; the other, a catcher, believed, by Chicago at least, to be the best catcher in the United States.

It is a delight to see this man play. He is in the game heart and soul. As one man put it, "He's a Baseball Wonder—every inch of him." He watches every play and seems anxious to get into them all. Now back to the grand stand for a foul, now down toward first base or the pitcher's box or third base—always intent upon making every play count. No idling, no complaining—just cheerful, enthusiastic "win or die" baseball. He has become the ideal, almost the idol, of every Chicago boy who has any ambition to become a ball-player.

Of course he has natural ability—no one who has not can hope to get into the big leagues; but he makes his ability count by constantly calling it into play to its full limit. It is easy to understand why he is being talked of as Chicago's next manager in the American League.

Every girl ought to know the Life of Helen Keller. We often complain at our lot in life because we were not born geniuses—because we have to put

forth a little effort to get results and sometimes because we do not seem to get the results—but here is a case where a girl, handicapped as but few girls ever are, has succeeded in accomplishing wonders through her diligence and her heroic devotion to achievement.

We shall set down a few of the important events in her life in the hope that they may lead pupils to read more about her.

Born June 27th, 1880, in Northern Alabama, she spent the first two years of her life as any normal child does. When nearly two, she was seized with a fever which left her both blind and deaf. The next five years must have been dreadfully dreary and monotonous, but at the end of that time, on March 3, 1887, Anne Mansfield Sullivan came to be her teacher and her slow but wonderful development began. She learned to spell a few words and then was given cardboards on which words were printed in raised letters. Fancy the tediousness of having to make out the meaning of sentences by feeling the letters with the fingers! But she persisted in what must have seemed an endless task until she could read surprisingly fast for one so handicapped.

But if learning to read was difficult, consider the task of learning to speak. Think of having to pass your fingers across the lips of a person in order to make out what he was saying.

But again patience and persistence triumphed and Helen Keller not only learned to talk—she has even toured the country giving lectures. Here are a few of the things she has accomplished: In addition

to learning to read and talk in her own language, she has mastered French, German and Latin; she operates a typewriter; she has read many of the plays of Shakespeare, and the books of other famous writers; she has completed a college education and has toured the country lecturing on her life and her development. She claims attention as one of the most remarkable characters in America.

We have referred to a baseball hero and to Helen Keller, a national idol, to show that, whatever a person's station or condition in life, the important thing in determining that person's achievement is the degree to which he puts his heart into his work. Being in the American League could not make a man a great player unless his heart were in the game; and certainly being deaf and blind could not win fame for Helen Keller if she had not done remarkable things in spite of these handicaps.

And so with Mormonism. The best religion in the world, it can make of a man a good Christian, a noble character, only as he lends his whole heart to being a Mormon. Half-heartedness even in a good religion will secure but poor results.

We might add scores of cases that illustrate this point of the development that comes from continued effort, and that show that after all it is what we really try to make of ourselves that counts. Consider how many letters you made before you learned to write, or consider your verbal stumblings before you could read. Think of the number of stitches taken before a girl can do the artistic fancy-work that we see so

much of. Can you count the number of times our great foot-ball players must have kicked a ball before they became the heroes they are? Try the experiment with baseball—or watch a baby that is learning to talk—what a course of gymnastics its tongue has to be taken through before it can do the wonderful things that it does all through life.

Turn where we will, we find this same truth clearly established: that if we would develop power or ability in any line we must pay the price of continued, whole-hearted application; and educators are agreed that the earlier we begin to make such application the greater the results which we can secure.

Does this truth, then, not apply equally well to religion? If we would develop a strong faith in God, if we would build up our own personalities into fine strong characters, if we would have our church help us become men after His image, we ourselves by our own activity must make all these things possible. As Latter-day Saints, we must feel the importance of this thought: "I shall put my whole heart into what I believe to be true."

QUESTIONS AND SUGGESTIONS

1. How far does work explain the success of the boys and girls and men and women who you know are succeeding?

2. With God's plan allowing man his free agency, discuss the importance of work to a Latter-day Saint.

3. Discuss the important results of work in the life of Helen Keller.

4. Which church has the better claim—the one that asks for much service from its members or the one that asks for little? Why?

5. A bank can pay interest only on money that has been deposited; show that this same truth applies to Mormonism—it can pay back its members only as they put their hearts into the work.

6. Why is it necessary for athletes to keep in training?

7. Show how this same thought applies to developing spirituality.

CHAPTER 4

The Teachings of Jesus Christ

One of the questions frequently asked of Latter-day Saints as they travel outside of Utah is: "Do you believe in Christ as the Savior of the world?" Some people have a notion that Joseph Smith claimed to be a sort of new Savior and that Mormonism is something different and apart from Christianity. On the contrary, we announce to the world that being a Mormon is simply being the best possible kind of Christian. As the name indicates, we belong to the Church of Jesus Christ of Latter-day Saints. Joseph Smith, a prophet of God, had as his mission the establishment of Christ's Gospel through a proper church organization for us of the latter days.

More will be said in later lessons concerning our belief in the Savior as the Son of God—it is sufficient for our present purpose to say that Christ in his mission upon earth established the true church of God and gave us the plan by which we may work out our salvation. Any other plan is therefore not His. As one eminent writer has said, "It seems to me as regards the foundation of the church, that we are built upon the foundation of the Apostles and Prophets, Jesus, the Christ, Himself being the chief corner stone. It seems to me there can be but one laying of the foundation, and the foundation once laid, we cannot build a new church.

"There can never be a new church unless it be a false church. That which is true, in regard to church organization, is not new; and that which is new is not true."

If we would really know what it means to be a Mormon, then we must know what it means to be a Christian. Of course, no brief statement can indicate adequately the meaning of the Savior's message to the world, but the three following statements are significant and serve as tests to be applied to all religions which lay claim to truth.

I. In the first place, Christianity emphasizes the importance of a proper faith in God—a faith which makes it possible for man to ask God's help and to secure it. Throughout the entire New Testament Jesus manifests complete reliance upon His Father's goodness and power. He seemed to do nothing without first having been assured that it met with His Father's approval. Turn to any of the following passages and you will find that it was faith that enabled Christ's followers to enjoy the blessings which he called down from Heaven: Matt. 9: 22; 17: 20; 21: 21, 22; Luke 7: 50; Acts 14: 9.

II. In the second place, Christianity urges every individual to become as pure and strong and intelligent as he possibly can. The whole Sermon on the Mount, as contained in the fifth, sixth, and seventh chapters of St. Matthew, is rich in suggestions which enable mankind to live better lives. Chapter five concludes with that wonderful declaration: "Be ye

therefore perfect, even as your Father which is in heaven is perfect."

III. The third great teaching of Christianity is that we should render the best possible service to our fellow-men. Indeed the real Christian spirit is most truly felt when we give ourselves over to doing little kindnesses to others. Just as the Savior illustrated what He meant by dying for us that we might go on to eternal progress, so He taught repeatedly that such service is the work of all true Christians. One of the most beautiful bits of all Scripture is the story of the Good Samaritan, Luke 10: 25-37. Every boy and girl ought to read and re-read those verses—the world is in need of more Good Samaritans.

To be a Mormon, then, means to be a Christian devoted to the three principles of Faith in God, Self-perfection and Service to others. Any church which is to claim consideration as a true church must secure in the lives of its members an active realization of these three things.

QUESTIONS AND SUGGESTIONS

1. Show why God's true Church should teach as Jesus Himself taught.

2. How do you explain the fact that a man so humble and simple as the Savior was should now have so many followers?

3. Show how Mormonism teaches the truths of Christianity.

(a) A strong Faith in God.

(b) Personal Perfection.

(c) Service to Others.

4. Discuss the statement that a new church is necessarily a false church.

5. Discuss some of the most striking of the teachings of the Savior and show whether or not they are included in Mormonism.

CHAPTER 5

Christ's Church

The Savior not only taught the truths of Christianity, but He organized a church, so that others might assist in spreading those truths and so that His followers could strengthen and encourage one another to face the difficulties that were sure to confront them. Though no full account is recorded in the Scriptures of the details of His organizing the church, many passages make clear that the organization was established and it is certain from what the apostles did after the death of their Master that they clearly understood that they were to carry on the plans which He had laid out.

In the first place, as recorded in the tenth chapter of St. Luke, Jesus chose seventy whom He sent out to heal the sick and to preach to all who would receive them, that the Kingdom of God was at hand.

The twelfth chapter of First Corinthians emphasizes the same point, for it declares that, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." The fourth chapter of Ephesians, eleventh and twelfth verses, repeats the same idea with an explanation of the reason for an organization of the church: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints,

for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

These passages indicate clearly that Christ was anxious that the church should be established and its organization maintained. Moreover, the apostles add force to this thought in the fact that one of the first things they did after the Savior's death was to choose a successor to Judas Iscariot, that their quorum might be complete. They also chose others to be apostles as vacancies occurred, so that there can be little question that they fully understood that the work of church organization was to be continued.

But if the Savior did so organize His church and if the apostles carried it forward, what need should there be for Joseph Smith or any one else to organize a church in later centuries? If Jesus Christ is the Savior of the world and if He laid down a plan of salvation; and if He established an organization for carrying out that plan, what need is there for Mormonism, or for any other creed?

The answer lies in the fact that though the true Christian Church was established, it became so corrupted and changed that the real spirit of Christianity was lost to the organization. Men changed Christian ordinances very largely to suit their own convenience until there seemed to be very little connection between them and what Christ actually taught.

One of the strongest evidences that His teachings were perverted lies in the fact that since His death more than 700 churches, all claiming to be the true Christian Church, have been established. Though they all make this claim, they are all so different that they can not all possibly be true. One teaches ideas entirely contradictory to the teachings of another and the followers of one are often enemies of the followers of another.

There is little wonder that when Joseph Smith understood this and undertook to find out which was the true church he should be puzzled at the great differences he found among the various creeds, each of which claimed to be the only true Christian Church. There is very great significance to a Latter-day Saint in the answer given to the Prophet when he was told by the Lord that none of the churches was His.

QUESTIONS AND SUGGESTIONS

1. Show how the choosing of the seventy indicates that Christ had in mind the establishment of His church.

2. Discuss the importance of our having the officers whom we have in our church today in view of the fact that those same officers are named in the fourth chapter of Ephesians, eleventh and twelfth verses.

3. Name some of the men who became apostles after the death of the Savior and show how the

choosing of them indicates that the Church of Christ was to be carried on.

4. How do you explain the fact that so many different churches have been organized, each of which claims to be the true Church of Christ?

5. Quote our Sixth Article of Faith.

6. Name the Apostles of the Church today and discuss the importance of their mission.

CHAPTER 6

The Apostasy

A full account of the apostasy—or falling away from the true Church of Christ, would be a long story, of course, though a very interesting one. Some day you no doubt will want to get the complete story and will turn to such books as Elder James E. Talmage's "The Great Apostasy," or "Milner's Church History."

But that you may be able to meet the arguments of those who claim that there has been no apostasy, let us continue the discussion begun in last lesson. The point was there made that the fact that some 700 churches, all claiming to be the true Christian Church, have been established, indicates that they have all departed more or less from the teachings of Christ or they would agree on the doctrines which they advance.

A second argument which may well be urged in the matter of the apostasy is based upon the fact that the Savior Himself, and many of the apostles and older prophets, predicted that the apostasy would take place. Such men, being true servants of the Lord, were blessed with a spirit of prophecy and were as well able to declare what should happen in the future as we are able to see what has taken place in the past. The following passages are put down here

in the hope that students will turn to their Bibles and read them to see how fully they picture conditions as they actually developed: Amos 8: 11-12; Isaiah 24: 1-6; Matthew 24: 4, 5, 10, 13; Acts 20: 29, 30; II Thessalonians 2: 3, 4.

A third reason for believing that the apostasy actually took place lies in the fact that practically every writer on religion who has given the matter any study is forced to admit that there was a most decided departure from the teachings of Christ. These writers have not been particularly interested in defending or condemning any one church; they have tried to present facts, and the facts they present point only too clearly to the conclusion that men so perverted the Savior's teachings that they lost their real Christian meaning. Books written on the subject, such as those already mentioned in this chapter, describe conditions exactly like those predicted in the passages referred to above.

Such a selection as the following, taken from Mosheim's "Ecclesiastical History," is typical of the statements of writers on religion generally, and show clearly how the humble teachings of the Savior had been forgotten: "The bishops assumed in many places a princely authority, particularly those who had the greatest number of churches under their inspection, and who presided over the most opulent assemblies. They appropriated to their evangelical function the splendid ensigns of temporal majesty. A throne surrounded with ministers, and sumptuous garments dazzled the eyes and the minds of the

multitude into an ignorant veneration of their arrogated authority. The example of the bishops was ambitiously imitated by the presbyters, who, neglecting the duties of their stations, abandoned themselves to the indolence and delicacy of an effeminate and luxurious life. Deacons beholding the presbyters deserting thus their functions, boldly usurped their rights and privileges and the effects of a corrupt ambition were spread through every rank of the sacred order."

A fourth argument pointing to the certainty of the apostasy is offered in the changes that took place in church organization and ordinances. Turn to almost any church you will today and see whether it has apostles or prophets or seventies or elders. Or consider how the work of the church is done and how many opportunities are offered to its members to render real service to God or to fellow-man. Too often it is the case of a pastor preaching to his congregation once or twice a week rather than an active democratic church, where every member performs his Christian duty.

Or consider some of the following topics as they indicate changes in church ordinances: Worship of images; changing the mode of baptism from immersion to sprinkling; the contention that infant baptism was necessary; the part played by the popes when they attempted to be not only the head of the church but director of empires as well, in contrast with the simplicity and humility of Jesus; the changed meaning given to the Sacrament in the idea

of Transubstantiation, according to which the bread and wine were supposed to be actually changed into the flesh and blood of the Savior.

Many other false teachings and practices were developed; one of the worst perhaps being the selling of what were called indulgences. We shall discuss these in the following lesson.

QUESTIONS AND SUGGESTIONS

1. What is the meaning of the word apostasy?

2. Read and discuss the various prophecies referred to in this lesson.

3. What importance is there in the fact that so many noted writers recognize the apostasy as having taken place?

4. Look up the names of the officers of other churches than our own. Note the number of them.

5. Consider the other evidences mentioned in the lesson as they point to a general apostasy.

CHAPTER 7

The Apostasy (Continued)

As these chapters are being prepared, there is a growing enthusiasm concerning the November election of 1916. The air rings with declarations that the Democrats will win, though the Republicans are filling it with similar boasts for their party. Politics is the one subject of conversation. Everyone has a very decided opinion to express either concerning the chances of a particular party or candidate or concerning politics generally. All sorts of rash statements may be heard.

The author was interested a few nights ago in listening to a discussion that developed into a fight between two men because one of them said, "It doesn't make any difference which man you vote for —they're all grafters whichever party they belong to." The man to whom this remark was addressed was an office-holder himself and, of course, difficulty arose.

Unfortunately, it seems that some politicians are grafters, but the person who uttered the statement just quoted, made the mistake of concluding that because some few are not honorable in their political dealings, therefore, all who engage in politics are to be looked upon as unworthy of trust.

So, too, sometimes people condemn all lawyers because they may know or may have heard of a few who have been dishonest in their legal practice.

We need to remind ourselves, therefore, that there is the danger of our believing that everybody must have been corrupt and irreligious in the centuries following the death of the Savior because we have record of the evil tendencies of a part of the people during those centuries. There are good people in every age and there are some not so good. The best of religions may have some followers who are not the best of saints and the poorest of religions may have some followers whose integrity cannot be questioned.

The important point for our discussion here is that history testifies that during many centuries, and especially during those commonly known as the Middle Ages, religious affairs were so managed, that very many, not only of the people but of the church officers themselves, lived lives as foreign to the teachings of the Savior as could well be imagined.

Chaucer, the first great English poet, who lived from about 1340 to 1400, has set down in the Prologue to his Canterbury Tales some of the best descriptions we have of the religious conditions of his day. He was not interested in finding fault with church matters—he merely wanted to set down things as he saw them—but he certainly leaves no doubt in the reader's mind that many of those who claimed to be teachers of Christ's Gospel had departed far from the truths of that Gospel in their own lives.

He speaks of monks and friars who were supposed to work and beg to helb others in need, put

who used their offices to obtain money to spend in living high and often questionable lives themselves. Often a friar would beg from a poor widow only to go out and spend the money secured in his own merry-making.

But one of the worst practices was that known as the selling of indulgences. These were documents signed by the Pope at Rome or by his agent which, when purchased by a member of the church, secured for him the forgiveness of his sins. The Pope was supposed to be Christ's representative on earth and came to be looked upon as having the power to forgive sins. Any man who had done a wrong might, by confessing his sins and by paying a certain fee, be fully pardoned for whatever he had done. Since it was difficult for everyone to visit the Pope at Rome, his power was delegated to agents, who could act in his name. Quite naturally the power was abused. Friars and others supposed to possess it but who had no real Christian ideals at all, sold what they called forgiveness to all sorts of sinners. When a man could commit any kind of wrong he chose and then by merely paying a fee could be freed from all guilt, it is only natural that corruption should spread. It is little wonder by the opening of the sixteenth century, the world was in sore need of some one who could, in part at least, lead people back to the truth as taught by Jesus Christ. To attempt such a task became the mission of Martin Luther, whose life and work we shall consider in the next two chapters.

QUESTIONS AND SUGGESTIONS

1. Why are so many political speeches unfair?

2. To what extent can we say that the people of the middle ages were corrupt and irreligious?

3. Read an account of the lives of some of the notable monks and friars.

4. What was an Indulgence?

5. Show how the power to issue Indulgences might easily be abused.

6. Make a complete statement of your reasons for believing that there was an apostasy.

CHAPTER 8

Martin Luther

Any boy who has to be whipped fifteen times in a morning at school might well be expected to develop into either a rascal or a very great man. Either he is wilfully mean or so full of energy that he must constantly be doing something—good or bad. No doubt Martin Luther at the time of his fifteen strappings had to attend a school which expected him to be good, doing nothing—a thing as hard to do then as now. Very likely the teacher in the case considered Luther a "bundle of pure meanness," and it is hard to imagine that Luther himself at that time had any serious thought of becoming a religious reformer.

Martin Luther was born in Eisleben on the tenth of November, 1483, the son of Hans and Margaret Luther, two typical German peasants. The father was a miner—"a substantial man, with the self-respect and pride of one who has bettered himself in life by his own exertions"—and a man of fixed purpose and strict discipline. The mother was characterized by this same firmness but with a delightful mixture of cheerfulness and humor. One of her favorite sayings appealed especially to Martin, "If the world smiles not on you and me the fault is ours." She was also very superstitious. As one biographer says, "She was imaginative and sensitive, the prey of all sorts of conflicting emotions, and she lived in devout and fearsome bondage to much that her

husband must have laughed at. Mansfield, with its somber woods and cavernous hills, was a congenial haunt of gnomes and fairies. She felt the spell of the evil spirits and their terror long lingered with the boy Martin. On one occasion she thought herself and her children bewitched by an unfriendly neighbor, and there was much ado to escape the curse."

Like many other peasants, Hans and Margaret proved to be very successful parents. They found their greatest interest in their children and they believed that love and discipline must go hand in hand if children were to be brought up properly. They were more concerned with work than play and seemed to abide by the adage, "The apple ought always to lie beside the rod."

It might be concluded that from the experience Martin had in the village school which he first attended he would care little about extending either the school or the whippings. But at the age of thirteen he was sent to the city of Madgeburg, where he found a school entirely to his liking. So much so that he was glad to beg in order to keep himself in attendance. A year later he was sent to Eisenach. With a magnetic voice, beautiful eyes, and a winning personality, he was soon able to sing himself into the affections of a good woman, Frau Cotta, who took him into her home and enabled him to enjoy the advantages of a school in which he could be thoroughly happy.

He succeeded so well at Eisenach that at the end of three years he was able to enter Erfurt, the greatest

German university of the day. He took his Bachelor's degree in 1502 and his Master's in 1505, at which time he carried out the wishes of his father by taking up the study of law. But he was not to follow it long. To quote from McTiffert's "Martin Luther, The Man and His Work:" "Luther's life was full of startling and unexpected crises, and the first and most startling of them all came in the summer of 1505, after he had been a law student for only a few weeks. He had just been home for a brief visit. His progress in his work had been all that could be desired, and his parents' pride and hope were higher than ever, when suddenly to the consternation of everybody, and to the wrath of his father who was already thinking of an honorable marriage for him which should still further improve his prospects, he threw it all up and went into a monastery. The immediate occasion of this extraordinary step was a terrific thunderstorm which overtook him just outside the town when he was returning from his visit home. In mortal dread of death, he threw himself on the ground, crying to the patron saint of the miners, to whom he had often turned in seasons of distress; "Help, dear Saint Anna! I will become a monk."

And so, disregarding his training for the law and the wishes of his parents, but believing that God had called upon him to do it, he entered a monastery at Erfurt, where, after a year, he made the vow of the Augustinian monks, declaring that he would devote his life to poverty, chastity and obedience. In 1507 he was ordained a priest and in 1508, because of his

ability and training, he was made a teacher of philosophy in the University of Wittenberg. His experiences both in the monastery and in the university gave him a splendid opportunity to study the religious conditions of his day and enabled him to lay a foundation for all of his later reforms.

QUESTIONS AND SUGGESTIONS

1. Why is Martin Luther of importance to us and to the world generally?

2. Describe him as a boy.

3. Relate some of the most interesting incidents in his life.

4. Explain why Luther gave up law to go into the monastery.

5. Describe a monastery of the middle ages.

6. Explain why such institutions flourished as they did.

CHAPTER 9

The Reformation

We have treated Luther's scholastic experiences to show that his became a trained mind capable of forming clear, intelligent opinions. We also referred to the experience which he believed to be a heavenly manifestation and which led him to devote his life to religious service. With these two characteristics—a trained mind and a desire to do his church and God the best possible kind of service—let us see how he was forced to conclude that the church of his day had lost the true spirit of Christianity.

In the first place, he had no sooner gone into the monastery than he discovered that the life of a monk was contrary to all the longings of human nature. To shut himself up and make himself believe that he ought to be happy and and an angel rather than a human being, soon convinced him that if Christianity taught that sort of life it certainly was not meant for ordinary men and women. The women he knew were compelled to work at the loom and about the house; the men he knew had to dig in the mines or cultivate their farms and, as he said, "Monkery doesn't seem to provide for either."

During the years 1510–1511 he visited Rome, the home of the Pope,where he had expected to find people living the best kind of Christian lives. On the con-

trary, he found all forms of sin and wickedness. His visit convinced him that the religion which was being preached did not fit closely enough to life. In fact, he found practically no religion at all in the actual life of the inhabitants of Rome.

Other experiences shocked him equally as much, until he began to question seriously whether the true spirit of Christ had not been destroyed. We have already referred to the selling of indulgences. These were particularly offensive to Luther. To see a man who could commit sin today and who could tomorrow buy a document which would entirely free him from that sin—to Luther that was a process which had absolutely not a hint of Christianity in it.

He became so angered to think that the church would allow such things to go on that on October 31, 1517, he posted ninety-five theses on the door of the church in Wittenberg in which he challenged the defenders of the indulgences to a debate on the sinfulness of such decrees. This was one of the boldest things that had ever startled the officers of the Catholic Church and soon stirred all Europe to a most spirited discussion of religious questions.

We cannot here go into the details of Luther's later life, nor can we give any full consideration to the Reformation for which he was so largely responsible. These things will call for further study as second intermediate pupils develop into manhood and womanhood, but let us set down a few of the important consequences following this famous attack of 1517.

As soon as the news of the event spread, a council of church authorities was called and Luther was ordered seized. Such actions as his had always been branded as heresy and many a man had been put to death for less serious offenses than his. But he had a strong friend in Elector Fredrick III of Saxony, who refused to give him up. His attack against indulgences was only a beginning, and he followed it up by declaring against the whole authority of the Pope and by advocating a complete change in church government and worship. He wanted to purify the Catholic Church and restore true Christian worship.

By 1521, his criticisms had become so severe and Europe was so worked up religiously that he was again ordered to appear before a council called the Imperial Diet at Worms. He now found it necessary to go in hiding for a year. But he could not be kept down. He finally became so influential and his followers became so enthusiastic and powerful that he organized his "Reformed Church" and succeeded so well in establishing his doctrines that ever since his day the Protestant Church has maintained itself quite as independently as the Catholic or Mother Church.

Luther was not at first interested in breaking away from the Catholic Church—he merely wanted to purify it and correct some of its practices. Convinced that he could not do that, he then perfected his own organization. We cannot go into his teachings here except to say that he made Christianity apply more directly to the lives of the people among

whom he lived. That he was convinced that the church of his day had gone astray and that thousands not only agreed with him but followed him enthusiastically, is evidence that many church practices were in need of reforming. He condemned the sale of indulgences; he abolished monastic vows; and he translated the Bible into German and stimulated readers to go back to the words of Christ and work out their own ideals for daily life.

It is interesting and of very great importance to Latter-day Saints to know that though Luther revolted against his church and established another, he admitted in the following words that he had no authority to establish a new church: "I am deeply interested in so purifying my church that all men may worship God as they see fit—as to organizing a new church, I have neither the desire nor the authority to do so."

QUESTIONS AND SUGGESTIONS.

1. Why does the fact that Luther made a special study of the religious conditions of his day make his work the more important?

2. Why was Luther disappointed with the life of the monastery?

3. Why should he be shocked to find conditions as he found them in Rome?

4. Discuss the importance of Luther's posting his ninety-five theses on the door of the church in Wittenberg.

5. How is Luther's statement that he did not have the authority to organize a new church of importance to Latter-day Saints.

6. Why is Luther considered one of the world's great characters?

CHAPTER 10

Need of Heavenly Restoration

There can be little question that when Luther died in 1546 the world lost one of its boldest thinkers and a man who stimulated a wonderful religious enthusiasm. Whether he was always right or not is of less importance than the fact that he led people to think out religious questions for themselves so that they could no longer be so easily led astray by the shams of a perverted organization.

Luther was not alone in his declaration that the Roman Catholic Church had ceased to teach and practice Christ's Gospel. In practically every European country some strong leader led the people in a religious revolt. Such names as Knox and Calvin were known all over Europe and new churches sprang up by the scores.

Of these, perhaps the history of the origin of the Church of England is among the most interesting. There had been men in England who had complained at the practices of the Catholic Church long before the sixteenth century, but during the reign of King Henry VIII the revolt was brought to a head. The King was anxious to marry Anne Boleyn, but since he already had a wife, Queen Catherine, it was necessary for him to secure a divorce signed by the Pope at Rome. The Pope either did not want to grant the divorce or delayed doing so, with the result that Henry went ahead with his plans and secretly

married Anne Boleyn. Angered to think that he had been ignored, the Pope excommunicated the King, whereupon Henry VIII succeeded in getting the British Parliament to pass the Act of Supremacy in 1534, which declared England free from the authority of the Pope and which made the King the Head of the Church of England. One more Protestant church had been added to a list that has continued to grow ever since.

One of the most interesting and surprising things about the establishment of each of these various new churches was the fact that as each was organized it came to hate not only the Catholic Church but also every other church, new or old, which did not agree exactly with it. Though it claimed a perfect right to revolt and worship as it chose, it did not extend the same privilege to any other religious body.

And so we find each church an enemy of every other church. Persecutions between Catholics and Protestants, and between Protestants themselves, became very violent. If a church became established as the state religion it was unmercifully severe on members of all other organizations. Any man who refused to believe as the state church suggested was declared a heretic and was either imprisoned, banished, or put to death. Imagine a Christian church putting a man to death simply because he could not understand certain doctrines as they were being officially taught. And yet thousands of men and women were burned at the stake because they hon-

estly differed in some of their opinions. Thousands of others left their homes to go into new lands where they might worship as they chose. We are all familiar with the coming of our Pilgrim forefathers to America.

So that, though Luther and other reformers did much good in checking some of the evil practices of the Catholic Church, it is clear that they were able to organize only man-made churches and were unable to re-establish the Gospel of Jesus Christ in its fullness. Had they been able to put the real spirit of the Savior into their plans there never would have been the hatred and bloodshed which their efforts resulted in. Men often are possessed of remarkable ability and of keen powers of organization, but the inspiration and revelations of God are necessary for the proper establishment of His Church. Without His guidance men's best plans fail. It was through His Spirit that the Prophet Joseph Smith was privileged to establish this great Latter-day work.

Perhaps we can now more clearly understand that by the time Joseph Smith tried to discover which among all the churches was the true church of God, there was need of heavenly inspiration that the truth might again be established and that the Gospel of Jesus Christ might again be restored to the earth. Now certainly there was need of a realization of the vision granted to John the Revelator as recorded in Revelation 14: 6, 7: "And I saw another Angel fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell

on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made Heaven, and earth, and the sea, and the fountains of waters."

QUESTIONS AND SUGGESTIONS

1. Name other noted reformers besides Luther and show how their work is of importance to us.

2. Discuss the establishment of the Church of England.

3. How do you explain the origin of the persecutions that were carried on between the Catholic and Protestant churches?

4. How do these persecutions show the need of God's establishing His church in the world?

5. Quote the passage from Revelation 14: 6, 7 and show its importance to Latter-day Saints.

6. Why is Divine authority necessary for the proper establishment of the Church of Jesus Christ?

CHAPTER 11

Joseph Smith

We have traced very briefly in the last few lessons some of the efforts to reform the Catholic Church so that it might carry forward Christ's work in the world. But we have no record that God ever directed the work of those reforms; they were carried on by brilliant men, who were capable of organizing great movements.

It is a very great testimony to us as Latter-day Saints to know that God Himself appeared to the Prophet Joseph Smith when he was called to establish the Church of Jesus Christ of Latter-day Saints and that heavenly messengers constantly strengthened and directed him in his great work. It is always inspiring to read of the wonderful vision given to the Prophet at the beginning of his mission, especially when we realize that he was one of the very few men ever privileged to see God. Let us turn to the Prophet's own account of just what led him to make his inquiry of the Lord.

"I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor County, State of Vermont. My father, Joseph Smith, Senior, left the state of Vermont, and moved to Palmyra, Ontario, (now Wayne) County, in the state of New York, when I was in my tenth year, or thereabouts. About four years after my father arrived in Palmyra,

he moved with his family into Manchester, in the same county of Ontario.

"His family consisted of eleven souls, namely— my father Joseph Smith; my mother, Lucy Smith (whose name, previous to her marriage, was Mack, daughter of Solomon Mack); my brothers, Alvin (who died Nov. 19, 1824, in the 27th year of his age); Hyrum, myself, Samuel Harrison, William, Don Carlos; and my sisters, Sophronia, Catherine, and Lucy.

"Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, 'Lo, here!' and others, 'Lo, there!' Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist.

"For notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased,— yet when the converts began to file off, some to one party and some to another, it

was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

"I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely—my mother Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia.

"During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

"My mind at times was greatly excited, the cry and the tumult were so great and incessant. The Presbyterians were most decided against the Baptists and the Methodists, and used all the power of either reason or sophistry to prove their errors, or, at least, to make the people think they were in error.

On the other hand, the Baptists and Methodists, in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others. In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right; or, are they all wrong together? If any of them be right, which is it, and how shall I know it?

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads; 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.'"

"Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of Scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

"At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,'

concluding that if He gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—'This is my beloved Son, hear Him!'

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join.

"I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof!'

"He again forbade me to join with any of them; and many other things did He say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven."

QUESTIONS AND SUGGESTIONS

1. Give the Prophet Joseph's account of his first vision.

2. Name and discuss at least four very important truths taught us in this great heavenly visitation of the latter days.

3. Quote the passage that led the Prophet to inquire of the Lord concerning the true church.

4. Discuss the importance to second intermediate boys and girls of the fact that Joseph Smith was only a boy of fourteen at the time of the vision.

CHAPTER 12

In God's Service

Latter-day Saint boys and girls ought never to forget the importance of the first great vision given to the Prophet Joseph. It is hard for us to realize that here was a boy of fourteen, the age of many second intermediate pupils, who had heard the voice of the Lord. Certainly he was privileged as few of our Heavenly Father's children ever have been.

But, above all other things, we should remember that that vision and those which followed show us that the Church of Jesus Christ of Latter-day Saints is God's church—established and organized under His inspiration. To freshen our memory on this point let us see what occurred following the first heavenly manifestation.

From 1820 to 1823, the Prophet was left largely to himself. On the twenty-first of September of the latter year, the second heavenly message was delivered to him. During the three years that had elapsed, he no doubt had often pondered over his first vision and had wondered just what he was to do. As he prayed for further wisdom, on the night of September 21, 1823, there suddenly broke into his room a wonderful light, which heralded the approach of one of Heaven's messengers. And there, contrary to all modern notions of the impossibility of heavenly visitations, stood the Angel Moroni, sent to declare that the Lord had a mission for Joseph to perform.

The angel told of the golden plates hidden in the Hill Cumorah, of the record they contained, of the Urim and Thummin by means of which the plates were to be translated, and of the time that must elapse before the Prophet could be given the work to perform. Other instructions were delivered, the angel of the Lord disappeared, and Joseph was left to marvel at this second visitation.

Twice again, that same night, the angel reappeared, repeating his former message and adding counsel and warning to the young man who was to be the instrument in establishing God's work in these latter days.

You all, no doubt, are familiar with the events of the next day which led the Prophet to the Hill Cumorah, where he was shown the records from which he was to translate the Book of Mormon. More will be said of the significance of this book to a Latter-day Saint in a later chapter. Let us here remind ourselves that on the twenty-second of September, 1827, the Prophet received the plates and began his labors as a translator, which, aided by the inspiration and direction of the Holy Spirit, produced for us our record of the ancient inhabitants of this continent.

Not only did the Lord call Joseph Smith to establish His Church, but He also established His priesthood in the earth, through the power of which men might call down the blessings of heaven. In claiming that the priesthood has been restored we differ from practically all other churches and we should therefore keep clearly in mind the facts of its restor-

ation. To quote from "One Hundred Years of Mormonism":

"The restoration of the Aaronic priesthood occurred in May, 1829, while Joseph and Oliver were translating the Book of Mormon. The occasion was their reading in the Nephite record of baptism for the remission of sin. Not understanding the passage, the young men went into the woods to pray about it. While thus engaged, they were visited by a heavenly messenger, who stood before them enveloped in a cloud of light. Placing his hands upon the heads of the young men, he ordained them to the Aaronic priesthood, saying:

" 'Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' The messenger was John the Baptist; and he explained to the young men that he acted under the direction of the apostles Peter, James, and John, who, he added, would in due time bestow upon them the higher or Melchizedek priesthood. This Aaronic priesthood, the angel said, had not the power of laying on hands for the gift of the Holy Ghost, which authority should be conferred on them later.

"The heavenly messenger gave them instructions as to what they were to do after his departure. They

were to baptize and afterwards to ordain each other. This they did precisely as the angel had commanded, Joseph baptizing and ordaining Oliver first. The Prophet's record of this event goes on to say that upon coming out of the water, each in turn was filled with the Holy Ghost and prophesied many things that should shortly come to pass and that pertained to the rise of the Church.

"Not long after this—between Harmony, in Pennsylvania, and Colesville, New York, on the Susquehanna river—the promise of the angel was fulfilled, and the higher priesthood was restored by the ancient apostles Peter, James, and John—the power of apostleship was conferred upon the Prophet Joseph and Oliver Cowdery, under the hands of those who were ordained by Christ Himself and who were among the last to hold it in ancient times."

These are only a few of the most important events in which we see the messengers of heaven assisting in the establishment of the Church of Jesus Christ of Latter-day Saints. You will some day want to know about more of them and you can turn to the 'Doctrine and Covenants' and learn more fully of God's dealings with His children of these latter days

QUESTIONS AND SUGGESTIONS

1. Tell of the life of the Prophet during the years 1820–1823.

2. Relate the visits of the Angel Moroni.

3. What is the importance of the restoration of the priesthood?

4. How does Mormonism differ from other religions in the matter of the priesthood?

5. Tell of the restoration of both the Aaronic and Melchizedek priesthoods.

6. Discuss the difference between these two priesthoods.

7. Discuss the power of the priesthood as seen in our church today.

CHAPTER 13

Faith in God

So far we have discussed the question "What does it mean to be a Mormon?" by showing the necessity of the establishment of just such a church as ours and by pointing out how that establishment took place. Now let us turn to the teachings of the Church and see what they mean to us.

In the first place Mormonism teaches a strong faith in God as our Father. We look to Him as our Heavenly Father just as we look to our parents as our earthly father and mother. Just as they love us and direct us and help us, so we believe our Father in Heaven will do if we but trust Him. The little child, walking along the street, naturally takes hold of its father's hand when it comes to a ditch or any other place that is difficult to pass. And so as we walk along the road of life, if we will but reach out we shall find the hand of God to help us over our difficulties.

It is inspiring to read the lives of our leaders and to see the wonderful faith they had and the blessings which followed their faith. Perhaps no man of modern times has trusted more fully in God's goodness than President Wilford Woodruff. Every boy and girl ought to read of his experiences as told in "Leaves From My Journal." The following incident is reproduced in the hope that it may show the reward of

faith and that it may encourage the reading of more of that splendid book:

"In the early days of the Church, it was a great treat to an elder in his travels through the country to find a Mormon; it was so with us. We were hardly in Arkansas when we heard of a family named Akeman. They were in Jackson County in the persecutions. Some of the sons had been tied up there and whipped on their bare backs with hickory switches by the mobs. We heard of their living on Petit Jean River in the Arkansas territory and we went a long way to visit them.

"There had recently been heavy rains, and a creek that we had to cross was swollen to a rapid stream of eight rods in width. There was no person living nearer than two miles from the crossing, and no boat. The people living at the last house on the road, some three or four miles from the crossing, said we would have to tarry till the water fell before we could cross. We did not stop, feeling to trust in God.

"Just as we arrived at the rolling flood, a negro on a powerful horse entered the stream on the opposite side and rode through it. On our making our wants known to him he took us, one at a time, behind him and carried us safely over, and we went on our way rejoicing.

"We arrived that night within five miles of Mr. Akeman's and were kindly entertained by a stranger. During the night I had the following dream: I thought an angel came to us and told us we were

commanded of the Lord to follow a certain straight path which was pointed out to us, let it lead us wherever it might. After we had walked in it a while we were to come to the door of a house which was in the line of a high wall running north and south, so that we could not go around. I opened the door and saw the room was filled with large serpents, and I shuddered at the sight. My companion said he would not go into the room for fear of the serpents. I told him I should try to go through the room though they killed me, for the Lord had commanded it. As I stepped into the room, the serpents coiled themselves up and raised their heads some two feet from the floor, to spring at me. There was one much larger than the rest in the center of the room, which raised his head nearly as high as mine and made a spring at me. At that instant I felt as though nothing but the power of God could save me, and I stood still. Just before the serpent reached me he dropped dead at my feet; all the rest dropped dead, swelled up, turned black, burst open, took fire and were consumed before my eyes, and we went through the room unharmed and thanked God for our deliverance.

"I awoke in the morning and pondered upon the dream. We took breakfast and started on our journey on Sunday morning, to visit Mr. Akeman. I related to my companion my dream, and told him we should see something strange. We had great anticipations of meeting Mr. Akeman, supposing him to be a member of the Church. When we arrived at his home he received us very coldly and we soon found that he

had apostatized. He brought railing accusations against the Book of Mormon and the authorities of the Church.

"Word was sent through all the settlements on the river for twenty miles that two "Mormon" preachers were in the place. A mob was soon raised, and warning sent to us to leave immediately or we would be tarred and feathered, ridden on a rail and hanged. I soon saw where the serpents were. My companion wanted to leave; I told him no, I would stay and see my dream fulfilled.

"There was an old gentleman and lady, named Hubbel, who had read the Book of Mormon and believed. Father Hubbel came to see us, and invited us to make our home with him while we stayed in the place. We did so and labored for him some three weeks with our axes, clearing land, while we were waiting to see the salvation of God.

"I was commanded of the Lord by the Holy Spirit to go and warn Mr. Akeman to repent of his wickedness. I did so and each time he railed against me, and the last time he ordered me out of his house. When I went out he followed me and was very angry. When he came up to me, about eight rods from the house, he fell dead at my feet, turned black and swelled up, as I saw the serpent do in my dream.

"His family, as well as ourselves, felt it was the judgment of God upon him. I preached his funeral sermon. Many of the mob died suddenly. We stayed about two weeks after Akeman's death and

preached, baptized Mr. Hubbel and his wife, and then continued our journey."

QUESTIONS AND SUGGESTIONS

1. What does faith mean to you?

2. What need is there of faith?

3. Show how men trust to faith in the planting of crops and in other common pursuits of life.

4. Tell briefly the life of President Wilford Woodruff.

5. Consider his experience as related in this lesson as a testimony to the value of faith.

CHAPTER 14

An Answer to Prayer

We set down in chapter thirteen a remarkable incident in order to show that God may still work wonders in the world to accomplish His purposes. Our leaders have repeatedly been given such assurances of the Lord's blessings upon His people that it seems impossible that any Latter-day Saint can have anything but the strongest faith in His goodness.

God does not always answer prayers miraculously. He often shapes events so naturally that we may scarcely recognize His hand in our welfare. But He is our Father—He will help us in the hour of need if we only will ask of Him as of a father—honestly and sincerely. Here is an extract from the journal of Brother Horace H. Cummings, Superintendent of Schools of the Church of Jesus Christ of Latter-day Saints, which shows with perfect clearness that God will bless His servants when they trust in Him and attempt to do His will:

"When I was old enough my father put me to work in the Deseret Mills near Salt Lake City in the finishing department. He told all his sons that they might have one tenth of their wages and all their over time to spend as they pleased, while he took the rest to help maintain the family. My wages were nine dollars a week and fifty cents a night for working over time until nine o'clock.

"I saved most of my money and when about eighteen years of age I had enough to attend school at the Deseret University. Unfortunately, I was unable to register until the beginning of the second term and by the end of the third term circumstances forced me to quit. My father and oldest brother were both called on missions and that meant for me to leave school and keep the family.

"For any other reason, it would have been a matter of the greatest regret to have to leave school after going only two terms, or half a year, but it rather appealed to me as an honor that had come to us. So I quit school and began looking for work. Being the last of February or the first of March, there was little to be found to do. I visited the stores, the shops, the trunk factory, and made inquiries to find work on some of the nearby farms.

"Night after night I would come home with no prospect of work until I began to be discouraged. The baby was sick and mother was not very well, and the stock of family provisions was getting decidedly low. I began to feel that something must be done.

"Before being called on his mission, my father had torn down the rear part of our old home which was a small adobe hut, and had begun to build a commodious home for us to live in. He was only able to finish one room of the new house, however, so we were living in parts of both houses.

"The day that the situation reached the climax, I went back into the closet of the new house and there

knelt before the Lord in prayer. Now, of course, I had prayed to the Lord many times to give me work, but this time I had a peculiar, earnest determination to get what I wanted. I prayed with such earnestness that I cried. I fear my prayer was somewhat of a complaint, for I told the Lord He had called my father and brother to preach His Gospel and left me to support the family; that I had looked and looked for work and could not find any.

"To my great satisfaction, that very day saw an answer to my prayer. Two school trustees from the county were in need of a teacher in their district and had come to the city to get one. On making inquiry of Dr. John R. Park, the president of the university, where I had been attending, they had been referred to me as a suitable person to teach their school and after a short conversation they engaged me at $60 a month."

QUESTIONS AND SUGGESTIONS

1. Why did Brother Cummings feel justified in asking the Lord for help?

2. What promise has the Lord made to those who ask Him in faith?

3. Why might it not always be a good thing for us to receive immediate answer to our prayers?

4. Find cases in which individuals have been helped of the Lord.

5. Discuss the importance of a man's doing his best even when he has prayed for assistance?

CHAPTER 15

Faith Wins God's Blessings

In chapter two we pointed out the fact that Franklin, Washington, Lincoln, and other such great men urged the importance of a strong trust in God. They were practical men of affairs, men trained to lead us in temporal matters—yet they taught us that no life can be complete without faith. We listen to them in matters of statesmanship because their experience made them capable of giving us guidance. Let us apply this thought to spiritual affairs. If we would find spiritual leaders let us turn to men who have devoted their lives to God's service and who have cultivated a strong faith in Him because of having come into possession of His Spirit. There are hundreds of such men in the Church today but let us turn to one of them—Brother John M. Whitaker, a patriarch of the Church and a man who is devoting all of his time and energy to the task of creating a strong faith in the hearts of boys and girls. Here is his message:

"Do young people have and exercise faith in a true and living God? Does that faith bring blessing, consolation, encouragement and power? Is faith departing from among the young people of the Church today? These are questions vital to the Latter-day Saints, alike to parent and child. If the hope of Israel is the youth of Zion, then it is important that they early in life lay a substantial, firm and

solid foundation upon which to erect a structure of honor, purity, loyalty, devotion and an abiding trust in the power of God to inspire, encourage and help them. They must develop such confidence in the goodness of their Heavenly Father that they will know that when they ask in faith, He will give; when they seek Him aright, they shall find Him ready to respond, and when they knock at the door of His storehouse, He will open the doors of light and truth, and pour out His choicest blessings.

"We should remember that we live in our feelings as well as in our thoughts; that faith is a gift of God and becomes a living power only as it is cherished and cultivated. When a person is truly 'converted,' faith is the magnet that moves the heavens—it is faith that wins the blessings we seek.

"Examples of the power and results of intelligent faith are evident throughout history—nay we need not go to the past, but around us, on every hand in the homes of the Saints, in every stake, ward, and mission field of the church, abound striking cases. Among very many that have come under my own personal observation, may be mentioned the following:

"The seven-year-old child of Brother and Sister Peter Wills of the Richards Ward—Little Eudora Eileen—on January 17th, 1913, was suddenly stricken with cerebro-spinal meningitis. She first was affected so she could not see, then she could not eat, and finally she could not move. In all, seven physicians were summoned and all that science, medical skill

and tender nursing could do, did not relieve her. The doctors said it was impossible for them to do more, that if the child ever did recover she would be weak-minded, deformed, and a cripple, and pronounced her incurable so far as human aid was concerned. For weeks and months, twelve months in all, that child lay suffering, the mother's heart at the breaking point for so long that finally she asked that her sweet, suffering child be dedicated to the Lord. She made the sacrifice.

"I shall never forget the deep impression that came to me as we entered the room to again administer to the child. Instead of carrying out the wish of that mother, I placed my hands on its head. The little child smiled for the first time in months. With other elders I administered to her and the Lord answered the prayer of faith, raised up that child to perfect health, cleansed and purified her body, left no evil effects whatever and to-day she is a plump, ruddy, healthy, nimble and vigorous child, with no evidence of ever having been sick, and the family and neighbors praise the Lord for so wonderfully intervening in her behalf."

QUESTIONS AND SUGGESTIONS

1. Show how faith is the foundation principle of all religion.

2. Why is it that some people have so little faith?

3. How can a strong faith be developed?

4. Consider the operation of these four things: The automobile, the victrola, the flying machine, and wireless telegraphy — if man can perfect these wonders, may we not expect the Lord to do much greater things?

5. We all know that a wireless message can be sent to practically any part of the world—why can not God then with His power send a message to His children on the earth?

6. Relate instances of answers to prayer, either in your own life or in the life of some one who, you know, has been blessed.

CHAPTER 16

The Power of Healing

Many people of the world today read of the miraculous healings recorded in the New Testament and remark that it must have been glorious to live at a time when the power of the Lord was so manifest in the world. They realize that the Savior had the gift of healing, but seem to feel that it is no longer to be enjoyed. As a matter of fact the power of the Lord can be enjoyed by His servants today just as well as in the days of the Savior or of ancient Israel. Through the Holy Priesthood, wonderful things have been done since the organization of the Church of Jesus Christ of Latter-day Saints.

To show that the power of healing is enjoyed in our church and that it is still securing as remarkable results as ever, let us set down two other experiences that have come into the life of Brother Whitaker.

"Miss Charlotte E. Dancy, Superintendent of Nurses at the L. D. S. Hospital, came to Salt Lake City several years ago and became interested in the Gospel and finally was convinced of its divinity, but before baptism, was stricken down with a case of blood-poisoning.

"She had at her command the best medical and scientific skill in the state; all the splendid doctors who knew her, were ready to lend their best efforts; trained and competent nurses were present night and day, with every convenience and aid the splendidly

equipped L. D. S. Hospital could furnish. Without an exception all who attended her said it was impossible for her to recover.

"For days she lay unconscious. She was loved and respected by all who knew her and was even revered by the nurses and by them was looked upon as a sweet, gentle, intelligent loving mother. They wanted her to live and a prayer circle was held, at which every nurse, who could be spared from active duty in the hospital, joined in that special service held at the Nurses' home and with the Elders implored the gracious Father to spare her life for service in the world. To see the girls dressed in white, united in faith, bowing in prayer, pleading for the life of one so dearly loved, was an impressive, beautiful sight never to be forgotten.

"Soon her temperature changed, her consciousness was restored and her recovery brought joy and gladness to all who knew her. She lives as a monument of faith in the true and living God and of His wonderful power to heal; and today she is a ray of sunshine, a teacher of rare ability, a consistent, faithful, Latter-day Saint."

One other case: "The little eleven-year-old child of Brother and Sister L. H. Brockbank of Forest Dale Ward, contracted a serious hip disease, and for one year she gradually grew worse, until she was finally confined to her bed. The anxious parents called the elders to administer to her. Among others, Elder Charles H. Hart of the First Council of Seventy and I exercised our faith for her recovery.

The hearts of the parents were heavy, saddened by the suffering of the sweet little girl. The trained nurse said she could not survive, but the Gracious Lord raised this beautiful child to perfect health, for which the parents and friends are extremely grateful."

And so hundreds of cases, wonderful and miraculous, might be brought in testimony of the willingness of the Lord to heal, now, as readily as in any period of the earth's history.

QUESTIONS AND SUGGESTIONS

1. Explain how it is possible for the sick to be healed.

2. Find the names of all the people you can who have been made well through the laying on of hands. Report these cases to the class.

CHAPTER 17

Repentance

"They all make mistakes but us, and sometimes we do," is the way in which a certain county auditor once referred to the mistakes made by the clerks in his office. In that short statement he summed up the thought that making mistakes is a part of life. Everyone is about as human as everybody else, or a little more so.

Ever since the days of Adam and Eve, man has been inclined to do the things he ought not to do. He never faces a problem but there are two possibilities—he may do that which is right, or, yielding to his own pleasure or desire for gain or ease, or honor, he may do that which is wrong. Even our strongest men may make mistakes—may commit little wrongs—and the existence of our system of police, courts, prisons, etc., convinces us that many men spend much of their time doing things that ought not to be done.

A consideration of these points leads us to the second great principle of our Gospel—repentance. Faith, of course, is the foundation principle upon which our religion rests and faith implies humility—which in turn indicates that we recognize our weakness as compared with God's strength. Any man who realizes this fact ought to be anxious not only to ask for God's help but also to seek for His forgiveness for the wrongs he may commit. To feel truly sorry

for a mistake, to ask to be pardoned for the mistake, and to set about correcting it with a strong determination that it shall not be made again, and to see that that determination is actually carried out—that constitutes repentance.

With too many people pride crowds out the spirit of repentance. So often a boy who can do some one thing particularly well feels so proud about this one capability that he loses sight of the fact that he is weak on many other points. The Savior taught that since none of us is perfect none of us should feel proud. We ought rather to set about in humility to strengthen some of our weaknesses.

One very important thought about repentance is that we should cultivate an attitude of desiring to become better than we are rather than feel proud and haughty because of what we may have done or because of what we think we can do.

The two following incidents, related by the principal of one of Utah's high schools, illustrate clearly the difference between a repentant and a self-justifying attitude. Two boys had been caught stealing—one had taken some money from another student's locker, and the other had stolen some tools from the manual training department. It is a regretable fact that stealing should be found in American schools where every possible advantage is given to boys and girls, practically free of charge. But there are students who seem to have little self-respect and little respect for the rights of others.

In this particular school the students had been

urged to observe all the regulations of good citizenship and had been warned that they should be dealt with severely if they were discovered violating any of the laws of the school. But in spite of all that had been said, the two boys referred to above so far forgot themselves as to take property not theirs.

The boys were called into the office and each one was interviewed separately. The boy who had taken the money was resentful. He said that he was not the only boy in the school who was stealing. Why did not the principal find the others and punish them too? Anyway, he felt that he had a right to take money if a fellow didn't know better than to leave it in a locker that wasn't locked.

The boy who had taken the tools felt altogether different. He was ashamed to think that he would lower himself to the level of a thief. He explained that he knew better than to steal but he had seen the tools lying around, they were just what he needed in doing some work at home, he couldn't afford to buy them, and thinking that perhaps they would never be missed, he took them. When he reached home, he could not make proper explanation to his parents and he was sent back to the school to be disciplined.

The principal was anxious to help both boys—he not only wanted them to finish their schooling—he wanted them to learn one of life's greatest lessons—that honesty is one of the grandest principles in the world. He explained to them that they would have to appear before the teachers of the school,

make a statement of the whole affair, and give assurances that such actions would never be repeated.

The boy who had stolen the money flatly refused. He would rather quit school than, as he called it, "be disgraced." The law of the school was enforced and he was asked to withdraw. He left the school with defiance in his soul and with a sort of determination that he would get even with somebody—though he didn't seem to know just who it should be.

Out of school he found that he had lost the respect of his old comrades, and the new ones who took their places were of a far inferior sort. He soon went from bad to worse until when last heard of he had been sent to the State Industrial School where he might be prevented from committing further crime.

The boy, on the other hand, who had taken the tools, agreed to do as the principal required. It was a hard thing to do, of course. In fact, it was the hardest he had ever encountered. He not only was ashamed for what he had done, but how could he ever look those teachers in the face again? But feeling really sorry for the offense, he found courage to take the penalty. He was so manly and frank about it that every one of the teachers, who heard his confession, came to admire him more than ever before. They became his friends and took particular pains to help him find and develop his better self. When he was graduated from the school two years later he was an honor student—respected by every student who knew him. The humility of repentance had led him

into a new life. Let us remind ourselves of that beautiful passage in the Doctrine and Covenants, Sec. 112, the tenth verse: "Be thou humble, and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers."

QUESTIONS AND SUGGESTIONS

1. What is the meaning of repentance?

2. John the Baptist's mission was to preach repentance. Why should this principle be so important?

3. Why is it still important?

4. Relate the experiences of the two boys spoken of in this chapter.

5. Why is it dangerous for a person to think that he never makes a mistake?

6. Quote the passage with which this chapter closes and discuss its meaning.

CHAPTER 18

Baptism

Along with faith and repentance, Mormonism teaches that baptism is essential to salvation.

Latter-day Saints believe in baptism as necessary to salvation because it has been revealed through the Prophet Joseph and because the Savior Himself emphatically declared that it was absolutely essential. We believe that the word of the Lord is more worthy of acceptance than the ideas of a few men who may not be able to understand the importance of this ordinance.

In the first place, Jesus Christ was Himself baptized in order to set the example to mankind and in order to comply with His Father's laws. The Savior demanded baptism of John the Baptist by saying, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness;" and the Book of Mormon adds this beautiful thought: "And now if the Lamb of God, he being holy, should have need to be baptized by water to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptized?"

Surely Christ would not have been baptized had there been no importance attached to the ordinance. And then consider His teachings on the matter. When Nicodemus, one of the rulers of the Jews, asked Him what a man should do to be saved, He answered by saying, "Verily, verily, I say unto thee,

except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He emphasized the principle again when he sent His apostles out to preach the Gospel: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. It is clear that to the Savior, baptism was one of God's important teachings. That such is still the case is evidenced by the fact that the same instructions are given to elders of our church today when they go out to preach that were given to the apostles of old. Consider the eighth and ninth verses of the 68th section of the Doctrine and Covenants: "Go ye into all the world, preach the Gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost; and he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Other passages in the Doctrine and Covenants are just as emphatic in declaring that God's children must be baptized before they can inherit His kingdom. See Sec. 84: 64-74.

"But what is the purpose of baptism?" asks the investigator, "What's the use?" or "Why not have some other ordinance instead?" Very many people are asking just such questions today and refuse to be answered.

There are two purposes in baptism. In the first place, it is a means of receiving remission of sins. If a man has done wrong, but regrets having done so and sincerely repents of his mistake, he is promised

in the scriptures that if he fully repents and is baptized he will be forgiven his sins.

In the second place, baptism admits a person into membership in the Church of Christ. It is God's plan whereby men may become members of His Church. As to why He should have selected this means rather than some other is not for us to say.

It is interesting to note that the very men who oppose baptism are enthusiastic in meeting certain similar requirements made of them by their lodges or professions. Consider this case: A young doctor refused to take any interest in the Church because he had come to believe that we should not insist upon baptism. He declared that a man should be free to be baptized or not as he chose. In fact he carried on a heated argument in defending his position. Within a week after the discussion, however, he was forced to admit that he had been inconsistent. A young man brought his mother into the hospital at which our doctor was in attendance. It was determined that she would have to undergo a very dangerous operation. Her son insisted upon witnessing the operation that he might be with his mother at such a critical time. But he was told that he would not be allowed to do so. The doctor told him there was really no harm in his staying but that it was a rule of the hospital and that he could therefore not remain. As a result, the case was taken to another hospital. The doctor was unwilling to yield a particle in one of his rulings, and yet he complained

that God should establish such a ruling regarding our getting back into His presence.

That blessings follow baptism is clearly shown in the following incident that is now proudly related by one of our converts from England. Though she belonged to several secret societies before coming to America and had gone through all sorts of ceremonies in joining them, she refused to be baptized, though she was convinced, as she said, that Mormonism was true. She didn't see any need of baptism.

And so she went on—a sort of a half-hearted Latter-day Saint. As she doubted the importance of baptism, so she had questions on other matters, until finally one of the leading brethren in the church called her attention to what she had done in order to join her lodges. She began to think. Before long she could see that after all God might have made that requirement to test her faith. Finally she asked to be baptized and here is her testimony: "From the moment I was baptized I was a different person. Things that had once troubled me were now as clear as day; I suddenly came to understand the real meaning of the Gospel and was never so happy in my life before." The Holy Ghost was bearing testimony to her of the truthfulness of the Gospel as taught by the Church of Jesus Christ of Latter-day Saints.

As to the method of baptism, Latter-day Saints believe in baptism by immersion. Space will not allow us here to discuss the matter fully, but let us suggest a few statements for consideration, together

with references where they may be looked up for study.

In the first place Jesus, Himself, when He was baptized "went up straightway out of the water." Matt. 3:16-17. In the second place John the Baptist was baptizing at Aenon "because there was much water there." John 3:23. As a third point, consider the passages from Romans 6:3, 5, in which Paul compares baptism to a burial: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection."

The Book of Mormon leaves no doubt in the reader's mind as to the proper method. Third Nephi eleventh chapter twenty-fifth to twenty-seventh verses reads: "Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. And then shall ye immerse them in the water, and come forth again out of the water."

For further study see John 3:3-5; Colossians 2: 12. Acts 8:26-39.

QUESTIONS AND SUGGESTIONS

1. Quote three passages of scripture showing the necessity of baptism.

2. What are the two important purposes in baptism?

3. Discuss the question: "Will baptism alone secure salvation?"

4. What reasons do you see for the Savior's being baptized?

5. What different modes of baptism are taught in the various churches today?

6. Defend the statement that immersion is the proper method.

7. What important promises are made to those who are baptized?

CHAPTER 19

The Holy Ghost

We declare in our fourth Article of Faith that "We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; (4) Laying on of hands for the gift of the Holy Ghost." We have already considered the first three of these principles—it remains for us now to consider the significance of the Holy Ghost.

When the Savior told Nicodemus that in order for a man to be saved he must be "Born of water and of the Spirit," He taught us that through the gift of the Holy Ghost a man may receive such spiritual enlightenment that he may enjoy an intellectual new birth. After a person has developed faith in God, has repented of his sins, and been baptized for their remission, he is entitled to that Spirit which helps him better to understand God's truths—he is fit to receive the Gift of the Holy Ghost.

As to what the Holy Ghost is, Latter-day Saints believe Him to be a personage of Spirit and the third member of the Godhead. As our first article of faith indicates: "We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost." The Scriptures speak of the Holy Ghost as a distinct personality—reference is made to Him through the pronoun He, Him, etc., and He is spoken of as being

capable of teaching, speaking, commanding, and feeling grieved. The Doctrine and Covenants, sec. 130, verse 22 says: "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit."

As to the mission of the Holy Ghost, He is declared in the Scriptures to be a Teacher who is to lead mankind to greater intelligence. When the Savior promised that the Holy Ghost should be sent unto His apostles He told them: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

Not only does the Gift of the Holy Ghost enable a man to recall what he once has learned, but it helps him understand the problems that continually arise to puzzle him, and gives him an insight into the future so that he can prophesy as to what shall come to pass. And so it is, that though one of God's servants may not have the learning of books, if he is in possession of this precious Gift, he may be blessed with wisdom unheard of among scholars. It is easy to understand, then, how the Lord might easily bless the Prophet Joseph Smith with this heavenly Spirit of intelligence so that he could declare truths to the world which astonished the learned men of his day. When we read that on the day of Pentecost the apostles of old were so richly in possession of the Holy Ghost that "There appeared unto them cloven

tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance," (Acts 2: 3, 4) we can understand in part the meaning of this gift.

Faithful Latter-day Saints who cultivate a strong faith in God and who live good, clean lives are promised that they shall be blessed with this Gift of the Holy Ghost so that they shall have great understanding. Through this Spirit they are made to comprehend wonderful truths and to see their full significance. Reference was made in chapter 18 to a case in which baptism and the laying on of hands for the Gift of the Holy Ghost brought a new light into the life of one of our converts. The following testimony of a member of one of our German conferences is typical of scores of others and illustrates the wonderful effect of the Holy Ghost: "I had been investigating Mormonism for several years but there were many points of doctrine which I could never clearly understand, though I had studied them especially. All of a sudden I felt impressed to be baptized—something seemed to tell me that if I would just be baptized and receive the laying on of hands for the Gift of the Holy Ghost, all would be well. From the time that the ordinance was performed I enjoyed new light. The doctrines that once were hardest to understand now were the most glorious. I know the Holy Ghost brought me new powers of understanding."

QUESTIONS AND SUGGESTIONS

1. Repeat our first Article of Faith.

2. What or who is the Holy Ghost?

3. What is His mission so far as the affairs of this earth are concerned?

4. Cite passages of Scripture that make clear that He is a personality.

5. Cite others to show the blessings of the Gift of the Holy Ghost.

6. When is a man entitled to receive this Gift?

7. What is the difference between the Spirit of the Lord and the Holy Ghost?

CHAPTER 20

Prophecy

The point has been made throughout these lessons that Latter-day Saints believe that God is as much concerned with the affairs of men today as He was in the days of ancient Israel, and that if our faith is strong enough we may secure any of the blessings which have ever been given to His children. We declare in our seventh Article of Faith that "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.," and in our ninth Article we say to the world, "We believe all that God has revealed; all that He does now reveal; and we believe that He will yet reveal many great and important things pertaining to the kingdom of God."

It is surprising how many of the churches of the world today, while they admit that the Lord once revealed His will to people of old, yet insist that the day of revelation is past. They seem to forget that God's plan is an eternal one, leading to eternal perfection. If it is, why should there not be need of revelation today even more than ever before? As men multiply so do temptations and we need the Spirit of the Lord to direct us as we face those temptations. At any rate one of Mormonism's greatest declarations to the world is that God still makes known His will to mankind—in fact Mormonism is the result of revelation.

We have already referred to cases of healing. Such cases might be continued by the hundred. The gift of tongues has been repeatedly enjoyed throughout the Church, ever since its organization. And so with visions. We claim that any Latter-day Saint who enjoys the Spirit of the Lord is entitled to receive divine guidance in his affairs in life.

But let us give attention in this chapter to the gift of prophecy as it has been enjoyed in modern times and see whether God still blesses His leaders as He did of old. Let us turn to the recorded prophecies of Joseph Smith and see whether or not they strengthen our testimonies. Many could be put down but let us consider these four:

First in 1843, when talking to Stephen A. Douglas, a judge of one of the courts of Illinois, Joseph Smith made this statement: "Judge, you will aspire to the presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified to the truth to you; for the conversation of this day will stick to you through life."

Now follow the course of events in Stephen A. Douglas' life. In 1857, when the Mormon question was exciting the interest of the whole nation, Douglas made a bitter attack against the Mormons, so full of falsehoods that it is hard to understand how he could have made it unless it was in the hope of securing popular favor.

In 1860 he was nominated for president of the

United States at the National Democratic Convention held in Baltimore. Now let us quote from Elder B. H. Roberts' "New Witness for God," pp. 305-6: "When Mr. Douglas first began to aspire to the presidency, no man in the history of American politics had more reason to hope for success. The political party of which he was the recognized leader, in the preceding presidential election had polled 174 electoral votes as against 122 cast by the other two parties which opposed it; and a popular vote of 1,838,169 as against 1,215,798 votes for the two parties opposing. It is a matter of history, however, that the Democratic party in the election of 1860 was badly divided; and factions of it put candidates into the field with the following results: Mr. Abraham Lincoln, candidate of the Republican party, was triumphantly elected. He received 180 electoral votes, Mr. Breckenridge received 72 electoral votes, Mr. Bell 39, and Mr. Douglas 12. By a plurality count of the popular vote, Mr. Lincoln carried 18 states; Mr. Breckenridge 11; Mr. Bell 3 and Mr. Douglas but 1. Twenty days less than a year after his nomination by the Charleston convention, while yet in the prime of manhood—forty-eight years of age—Mr. Douglas died, at his home in Chicago, a disappointed, not to say heart-broken, man."

Second. On December 25, 1832, Joseph Smith, predicted the Civil War which was to take place between the North and the South:

"Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the

rebellion of South Carolina, which will eventually terminate in the death and misery of many souls,

"The days will come that war will be poured out upon all nations, beginning at that place;

"For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations."

Now notice what actually happened: In 1860 South Carolina withdrew from the Union to be followed later by ten other Southern States.

On April 12, 1861, the first shot of the civil war was fired on Fort Sumter in South Carolina.

Historians agree that at least 1,000,000 men were lost in that great war together with an expenditure of not less than $8,000,000,000.

After the war, Great Britain paid a fine of $15,000,000 for violating her neutrality in answering the call for help of the Southern States.

Surely such facts indicate a fulfillment of prophecy.

Third. In 1842, Joseph Smith made the following entry in his history: "I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some of you will live to go

and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains."

We all know enough Church history to realize that this prophecy has been literally fulfilled.

Fourth. In 1832, when Brigham Young first called to see Joseph, he was asked to pray. He prayed in tongues and the Prophet, commenting on the prayer, said: "It is of God and the time will come when Brother Brigham Young will preside over this Church."

Brigham Young was chosen President of the Church in December, 1847.

Surely these facts will have to be disposed of before the world can successfully deny that the spirit of prophecy is enjoyed now as in the days of ancient Israel. For just as the Prophet Joseph was granted the inspiration of the Lord, so have all the Presidents been, who have succeeded him.

QUESTIONS AND SUGGESTIONS

1. What is Prophecy?
2. What is its importance and purpose?
3. Discuss the statement: "Prophecy is a gift of God."
4. State clearly four of the Prophet Joseph's predictions.
5. How were they fulfilled?
6. Relate other prophecies which you know have been fulfilled.
7. Why is it reasonable to believe we may still enjoy the spirit of prophecy as in the days of old?

CHAPTER 21

Organization

To the traveler who is "Seeing Chicago" one of the places of greatest interest is the Swift Packing Company. This company receives thousands of sheep, hogs, and cattle a day which it kills and puts on the market. A visitor may watch the whole process from the driving of the animals into the killing pens to the shipping out of the cured meats canned ready for sale. In three hours he can see "Mr. Pig" enter the fateful pen and watch him through every process until he appears as "Mr. Pork" in the form of hams, sausage, or merely as many buckets of lard.

It is really wonderful how one company can do all that this packing plant does. The explanation of it all is, of course, organization. The men who direct the affairs of the company have made a study of every detail to see how the best work can be done most quickly and most economically. Every man who is employed learns to do his particular task as well as it can possibly be done.

One man sees to getting the animals into the killing pens; another urges them into the chute that leads to the killers; then there are men to do the skinning; and so on throughout the entire establishment. Every man does some one thing which he naturally comes to do very well. The company has learned that instead of one man's attempting to do everything from rounding the cattle up to the canning of cured meat, it is better to have each man

become expert in some one step in the process, so that he is working to the greatest advantage.

In short, organization and system have made it possible to secure wonderful results. And the same organization is securing those same results wherever we turn. Think of what the automobile means to us. To say nothing of the convenience and the increased possibilities in matters of business, it is bringing untold joy into the lives of those who can afford one, and all this because some one had the genius to organize an engine that could turn gasoline into motor power.

Or consider the clock on your mantel. Simple "on the face of it" yet those hands go round in never ceasing regularity, to let us know how we are keeping up to time—again, because a genius could organize a spring into operating the necessary movement.

Wherever we turn we find wonderful things being done as a result of some one's organizing the forces of nature. What a simple thing is the electric light—yet what a convenience. Or think of our street-cars or our moving-pictures.

Something is to be done—in each case certain results are to be secured. Organization has to do with getting things done in the best possible way.

Now let us apply the same thought to the organization of the Church of Jesus Christ of Latter-day Saints. Churches exist for a very definite purpose—to help men live the best possible lives and do the most possible good to others. That church organization, then, ought to be best which gets the

greatest number of its members to do the greatest amount of helpful work.

There have been churches in the world in which only three persons took any active part—the pastor, the priest, and the deacon. In fact there are churches even today in which the members do little more than go to Sunday meeting, occasionally, though many ministers are recognizing that if religion is to mean anything to their congregations it can do so only as it is made to function in their daily lives.

Certainly, so far as these points are concerned, the Church of Jesus Christ of Latter-day Saints has a splendid organization. Many writers maintain that the Mormon Church is one of the best organized institutions in the world. An eastern minister who was recently visiting Utah made the following characteristic remark:

"The Mormons surely get more of their people to do good religious work than any other church I ever saw."

QUESTIONS AND SUGGESTIONS

1. What does organization mean to you?
2. Give some common examples of what may be secured through organization.
3. Discuss the value of organization as illustrated in an automobile.
4. Why should there be organization in a church?
5. What do you think of the organization of a church that calls only two or three persons into active service? Why?
6. What are the tests of a good church organization?

CHAPTER 22

Organization (Continued)

To understand clearly the organization of the Church, we must keep in mind that the Church is divided into a great number of Stakes (72 at present) which in turn are divided into wards the size of which is largely determined by convenience of location and density of population. For instance, in a city, where people live close together, there may be three or four wards all within a mile of one another, each one having at least a thousand members. In country districts, however, a ward may be organized by a group of families numbering not more than one hundred members in all, with no other ward within miles of it.

With the establishment of the priesthood on the earth, came the organization of it into various quorums for the better carrying on of the work of the Church. Beginning with the head, there is a quorum of the First Presidency, which presides over the Church in all the world. Then comes the Quorum of the Twelve Apostles who are to represent the First Presidency in preaching and establishing the Gospel throughout the various nations. Next in rank comes the First Council of Seventy, who together with all other seventies, constitute the "minute men" of the Church for the preaching of the Gospel. The Presiding Bishopric, patriarchs and high priests all have their different duties. And then extending on down

through the Church are quorums of elders, priests, teachers and deacons, each with its prescribed numbers and duties. Twelve deacons, twenty-four teachers, forty-eight priests, and ninety-six elders constitute their respective quorums.

Not only are there presiding officers in the priesthood and its various quorums but there have been established since the organization of the Church what are called auxiliary or helping organizations. These are: Relief Societies, Sunday Schools, Mutual Improvement Associations, Primaries, Religion Classes, and Church Schools. Each of these institutions has its presiding officers and its teachers and other assistants.

Just as the Church as a whole has its presiding officers, so each of the stakes is thoroughly organized. The same plan reaches down through wards so that directions from the First Presidency may be easily put into operation in the farthest corner of the Church.

Such perfect organization not only makes it possible to carry out the policies and instructions of our leaders, but it calls thousands of men and women into active service. There is an opportunity and a need for every energetic Latter-day Saint to become a leader in some one of the many organizations. Consider a ward, for instance, and name the officers necessary. Counting only three presiding officers for each organization, every ward in the Church requires at least forty officers. And they are only the ward executives. The Sunday School calls for

from fifteen to seventy-five teachers and assistants. And so with all the other organizations. So that in every active ward in the Church there are hundreds of members who are called upon to work regularly as teachers and leaders. Certainly in this fact lies one of the strongest testimonies that the Church of Jesus Christ is an effective organization. It is a Church for the people—a Church in which every one of its members has an opportunity to work out his own salvation. Every boy and girl can easily become a doer rather than a mere listener.

QUESTIONS AND SUGGESTIONS

1. Discuss the value of our system as represented in our general, stake, and ward organization.

2. Figure out how many officers there are in the various organizations of your ward.

3. How is this number an argument in favor of the statement that ours is the best organized Church in the world?

4. In what ways is the holding of an office a valuable experience?

5. Discuss the duties of the officers of a typical organization.

CHAPTER 23

Missionaries

One of the most interesting features about Mormonism is the sending of missionaries into the world to preach the Gospel. It is the privilege of every Latter-day Saint—his duty when called to do so—to represent his Church in one of the nations of the earth in establishing the truths of the Gospel. Practically two thousand of our representatives are kept constantly in this service.

The most striking thing about this missionary work, to the people of the world at least, is that the missionary not only devotes two years or more of his time to this calling, but also pays his own expenses while thus engaged. There have been many cases where a man has borrowed money that he might fulfill a mission.

The author of these lessons was interested recently in travelling from Chicago to Salt Lake City in company with a Presbyterian missionary who was on his way to the South Sea Islands to preach to the natives during the next seven years. When asked how he could afford to spend so much of his time at such work, he remarked, "O, I am paid well enough; I shall receive $2,000 a year during the time that I am away." He couldn't understand how Mormon missionaries would give such service as they render to their Church. "How do you get them to do it?" was his question as he pondered over what was to him a wonderful achievement.

And so it is. It calls for sacrifice, but it brings the blessings that only sacrifice can bring. Thousands of young men and women testify that the two years they have spent as missionaries are the most valuable two years in their lives.

In the first place, a mission is a splendid experience, because it develops self-confidence as few things can do. The young missionary has to meet people who do not believe as he does and he must convince them that he is teaching the truth as established by Jesus Christ. Both publicly and privately he must be able to present his arguments so as to convince and convert.

In the second place, a mission develops courage. To be a Mormon in the world is often to be a subject of ridicule. To walk up to a house and say that you are a Mormon and then to be laughed at, or ordered off the premises, or to have the door slammed in your face—to go through these experiences and still to smile and pass on to receive the same sort of treatment at the next house—that takes courage.

In the third place, a mission is one of the best means of education in the world. It calls for constant study—each day new questions and difficult problems present themselves and the young missionary must work them out as best he can. And he finds pleasure in studying that he may better declare the truth to the world.

Then, too, our missionaries are sent to practically all the nations of the earth. Think of the opportun-

ities of travel—of meeting strange people—of learning new customs—the very best kind of education.

In the fourth place, a mission is a wonderful experience in that it leads a young man to find out for himself just what are the big things in life. It helps him decide what he wants to become and what he owes to the world for what it does for him.

In the fifth place, a mission is of very great value in making a young man humble. It brings him nearer to the Lord and teaches him to rely on His Spirit. By giving up all their time to God's service, missionaries develop a spirituality that they never could have developed without that experience. That is why so many returned missionaries say they have had the happiest time of their lives while on their missions. A person can feel their influence the minute he meets them. It is only natural that they should have their testimonies so strengthened that usually they go through life trusting fully in God and working to establish His Gospel.

Above all else, a mission gives a young man or woman a splendid opportunity to do good to others. Every young Latter-day Saint ought to look forward to the time when he may represent his Church in the world. And the best way to look forward is to prepare oneself in every possible way to be able to teach the Gospel when the call comes. Every new missionary in the field writes home to his younger friends to prepare better than he did for the problems they will have to meet. The following quotation from a letter of a young man who was recently sent

on a mission to the Eastern States is only too characteristic of the experiences of many young men: "Last Sunday I went to the first meeting I have been to since I came out. I was enjoying it till Brother .....called on me to tell the audience why I had come out and why I was a member of the Church of Jesus Christ of Latter-day Saints. I tried to say something but I didn't have much to say. I really can't remember what I did say but I do remember that I wished I had made use of my time when I was home going to Sunday School and Mutual."

Boys and girls of the second intermediate class—your turn is coming. Is the advice of this boy and of hundreds of others worth your consideration?

QUESTIONS AND SUGGESTIONS

1. Why do we send out missionaries?

2. What evidences are there that the Savior sent them out?

3. Name and discuss all of the advantages of going on a mission.

4. How can a boy or girl best prepare for a mission?

5. Why is it important that such preparations be made?

6. Ask a returned missionary to tell you the most interesting experience he had during the two years he was away that you may repeat it for the class.

CHAPTER 24

Cigarettes

"I didn't get nothing to do," said a boy who had been out all day looking for a position.

"I don't wonder, if you used that kind of grammar," said his sister.

"That wasn't it; I had my company grammar on all right; 'twas something else, and I'll tell Jim about it after supper. You'd spring the 'I told you so' game on me, and make me tired."

Jim was his brother-in-law, and had been a job-hunting boy himself not many years ago. He was beckoned into the sitting room immediately after rising from the table, and once there the door was shut by his wife's youthful brother, who turned and said:

"I went to fourteen places to-day, Jim, and was turned down at every shop. I've read about such things in books and in the funny papers, but I thought it was all gab. The guys I applied to didn't ask me if I lived with my mother; they didn't ask me if I wrote a good hand; they didn't ask me if I knew the city, and they didn't ask me nothing at all that I expected them to ask me. The first thing four of them says was, 'Hold up your mits,' while the others says, 'Please let us look at your hands.' There was one look and four of them says, 'Git!' and the rest says, polite like, 'We don't think we require your services.' "

"What was the matter?" asked his sister's husband.

The boy held up the forefinger of his left hand, along the inner side of which a yellow stain showed as far as his second knuckle. "That," he said simply.

'H'm," said the brother-in-law, "the boss in our shop won't allow cigarette-smoking either, but I didn't know things had gone as far as this. Why don't you quit?"

"I have. I quit last night. One of the guys that said 'Git!' called me back just as I got to the elevator and says, "What makes you smoke cigarettes?"

"I don't," I says. "There are some things worse than cigarette smoking," he says.

"I quit last night," I told him. Then he grinned a little, and said I might not be so bad as he thought, after all, but it was a fact that Chicago men have quit hiring cigarette kids. Then he says, 'You're sure you quit last night, are you? Well, you come back here in a week and show me your mit!'

"The stain'll wear off by that time Jim, and I kinder think that fellow will give me a job."

This story, taken from the "Chicago Chronicle," is only typical of the stories that might be told of hundreds of boys in Chicago since the business men of that city began to organize themselves upon the pledge that they would hire no more smoking boys.

Let us see what other men are saying about the cigarette. Here is a letter from Thos. A. Edison—a man interested in securing good, sensible, everyday results;

Orange, N. J.
April 26, 1914.

Friend Ford:

The injurious agent in cigarettes comes principally from the burning paper wrapper. The substance thereby formed is called Acrolein. It has a violent action on the nerve centers, producing degeneration of the cells of the brain which is quite rapid among boys. Unlike most narcotics, this degeneration is permanent and uncontrollable. I employ no one who smokes cigarettes.

Yours,
Thos. A. Edison.

The following notice has been posted in the Cadillac Motor Car Company's factories in Detroit, Michigan:

"Cigarette-smoking is acquiring a hold on a great many boys in our community. The habit has grown in the last year or two. Since it is such a bad practice and is taking such a hold upon so many people, we think it a disgrace for a grown man to smoke cigarettes, because it is not only injurious to his health, but it is such a bad example to the boys. Boys who smoke cigarettes we do not keep in our employ. In the future, we will not hire any one whom we know to be addicted to this habit. It is our desire to weed it entirely out of our factory just as soon as practicable. We will ask every one, in our factory, who sees the seriousness of this habit, to use their influence in having it stamped out. We have two objects in

interesting ourselves in this matter: First, to help men and boys; second, we believe that men who do not smoke cigarettes or frequent the saloon, can make better automobiles than those that do."

The same company adds this further comment: "Several years ago we began a somewhat active campaign against this evil. We made a study of the effect upon the morals and efficiency of men in our employ addicted to this habit and found that cigarette smokers invariably were loose in their morals and very apt to be untruthful, and were far less productive than men who were not cigarette smokers."

David Starr Jordan, noted for his stimulating thoughts on character-building, says, "The boy who smokes cigarettes need not worry about his future—he has none."

Judge Lindsay of the Juvenile Court in Denver, Colorado, who has won a national reputation by his splendid work with boys, makes the following observation on the cigarette habit: "One of the very worst habits of boyhood is the cigarette habit. This has long been recognized by all judges of the courts who deal with young criminals, and especially by judges of the police courts, before whom pass thousands of men every year who are addicted to intemperate habits. These judges know that in nearly every case the drunken sots who appear before them, a disgrace to their parents, themselves, and the state, began as boys smoking cigarettes. One bad habit led to another. The nicotine and poison in the cigarette

created an appetite for alcoholic drink. The cigarette habit not only had a grip upon them in boyhood but it invited all the other demons of habit to come in and add to the degradation that the cigarette began."

Or consider the statement of George W. Alden, head of the big mercantile establishment in Brockton, Massachusetts, that bears his name: "So far as I know none of my employees smoke cigarettes. We do not hire that kind of boys or men. I should not consider for a minute any candidate for a position if I knew he smoked cigarettes. It would be pretty strongly against him if he applied for a position with either a cigar, pipe, or cigarette in his mouth. With the general knowledge prevalent in this state as to the injurious effects of cigarette smoking, any boy should have ambition enough and decision enough to let cigarettes alone. My observations have taught me that cigarette-smoking boys are woefully lacking in both ambition and decision. They soon become dull, smoke-befuddled boys. I let them know that cigarettes spoil boys for my business."

The laws of Utah have this to say about smoking: "Any person under the age of twenty-one years who shall buy, accept, or have in his possession any intoxicating liquor, cigar, cigarettes, or tobacco in any form, shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined in any sum not exceeding $100."

Athletic directors and all others interested in building up strong bodies and clean minds repeat

these same ideas with emphasis upon the point that for the smoking boy there is little chance for success.

To be a Mormon means to be a non-smoker. In view of the fact that educators everywhere during the last twenty years have been condemning the use of the cigarette, is it not a delight to a Latter-day Saint to read the revelation given to the Prophet Joseph in 1833 as recorded in the eighty-ninth section of the Doctrine and Covenants? "And again, tobacco is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill."

QUESTIONS AND SUGGESTIONS

1. What are some of the uses of tobacco?

2. Explain why smoking is harmful.

3. Why do big companies refuse to employ boys who smoke?

4. Quote some of the statements of prominent men on the effect of smoking.

5. What has been revealed in our Word of Wisdom concerning tobacco?

6. Men of the gutters and slums always smoke—so do criminals. Discuss the "manliness?" of smoking.

CHAPTER 25

Cigarettes (Continued)

To read the teachings of the Prophet Joseph Smith, gives the reader one of the strongest testimonies possible to the truthfulness of the claims of Mormonism. In those teachings are found vital instructions on all the problems of life. They were revealed to the Prophet far in advance of the time when they have been taught by our leading educators and statesmen, and are clear evidence of divine inspiration.

It ought to be enough to a Latter-day Saint boy to be told by the Prophet of the Lord that smoking is bad for him, but to give him more thoughts for reflection let us carry forward the discussion of last lesson. All scientists and medical men agree that physiologically the effects of tobacco on a young man are ruinous. The Health Education League of Boston has issued a pamphlet on "The Boy and the Cigarette" in which it sets forth the following declaration: "First, tobacco irritates the delicate lining of the mouth, throat, and lungs, makes them sore, and less inclined to do their work; at the same time it partially paralyzes the nerves that control the breathing, and the boy suffers from lack of air.

"Second, the cigarette weakens the nerve that controls the heart, and makes it beat badly, too fast, too slow, stop, etc.; and while working much harder than before it really accomplishes less and the boy's

blood begins to be purple instead of cherry red. This means that he is getting too little oxygen, and he feels nervous and blue.

"Third, tobacco makes the stomach more active in preparing juices to digest food. As the boy smokes 'as tinkers take ale,' all the time if he can, the stomach, being over-stimulated and overworked, and secreting digestive juices when they are not needed and cannot be used, soon grows weak, and fails to produce enough for use when really needed and the boy, digesting badly, begins to be half starved, pale and weak.

"Fourth, the cigarette boy soon finds it difficult to sleep as much as he needs; and

"Fifth, he becomes disinclined to exert himself and neglects proper exercise. Naturally, at this stage, since he gets too little air, has a weak heart, loses sleep, and gets too little exercise, he begins to stop growing as fast as he should."

The article then continues with the comment, "This is enough, but there is more and worse, to follow. I said the boy had an intellect. This now suffers. The cigarette fiend grows careless, dull, and irresponsible; he loses interest in honest sports and his studies, and thinks more and more about his cigarettes; he is determined to have them and often if there is no other way to get them, will resort to stealing.

"Morals are injured. The record of fifteen boys who were sentenced in one lot for crimes show that ten of them had stolen to get cigarettes. A judge of

the Supreme Court of New York stated that in one year nine boys were discharged from his private office for stealing postage stamps to buy cigarettes."

It really seems as if there ought to be no need of arguing that cigarettes are harmful. To inhale smoke —and everyone admits that cigarette smoke is poisonous—and send it through the lungs cannot but damage those and other sensitive organs. Watch a smoker run and see how difficult it is for him to breathe; or notice the boy who smokes try to play football or basketball. One would naturally suppose a boy's pride would lead him to become manly and strong rather than "smoked out."

Here are some of the consequences of smoking as indicated in a study made by Professor P. L. Lord of the public schools in New York City. The boys were selected from representative classes in representative schools, their ages ranging from ten to seventeen years and results were carefully watched by ten teachers for a number of months:

	Smokers	Non-Smokers
Nervous	14	1
Impaired Hearing	13	1
Poor Memory	12	1
Bad Manners	16	2
Low Deportment	13	1
Poor Physical Condition	12	2
Bad Moral Condition	14	
Bad Mental Condition	18	1
Street Loafers	16	

	Smokers	Non-Smokers
Out Nights	15	
Careless in Dress	12	4
Not Neat and Clean	12	1
Truants	10	
Low Rank in Studies	18	3
Failed in Promotion	79 times	2
Older than Average of Grade	19	2
Untruthfulness	9	
Slow Thinkers	19	3
Poor Workers or not Able to Work continuously	17	1

Dr. Elmer S. Redman, principal of the Cornell High School, New York, describes the effect of cigarettes on the boys of his school in the following statements:

"First—They make him egotistical and unreasonable. He becomes a bluffer and thinks he knows more than his father, his mother, his teacher or anyone who is in authority.

"Second—They make him cowardly and secretive. He knows his one weakness and cannot help his 'hang dog' look. He will not look you in the eyes and does things under cover. He also has the mistaken idea that more can be done by conceit and trickery than by good hard work and study.

"Third—They make him unreasonable and changeable. They arouse his excitement easily. He confuses dates and he does not appreciate the value

of his time in his work. Cigarettes also make the school boy forgetful.

"Fourth—Cigarettes destroy the moral sense of the boy. It is hard for him to distinguish between right and wrong. It is also very easy for him to become a criminal. From statistics that were recently taken by the authorities we find in the past five years ninety-nine per cent of the boys arrested in the city of New York have been cigarette smokers.

"Fifth—Cigarettes destroy the mental ability of the boy and weaken his power. They destroy his power of application so as to interfere with his school work. He lives in the present. He can see no future, as tobacco practically destroys his ideals.

"Sixth—They produce physical weakness, destroying his nerve forces and quite often lead to a tobacco heart. This is shown by the fact that one third of those who have applied for admission to the U. S. Naval Academy at Annapolis have been refused admission. A great part of this has been due to the use of tobacco. If a boy smokes before the age of ten years it can be safely stated that he will never finish the high school course. The boy who, as a rule, is addicted to the use of cigarettes, is out of harmony with his school work, is irregular in attendance and is often tardy. Little or no dependence can be placed upon what he says."

Let us conclude this lesson with a statement from the late Elbert Hubbard: "If you want a man who will train on, flee the cigarette smoker as you would

a pestilence. He will surely disappoint you. As a close observer of men and an employer of labor for over 25 years I give you this: Never advance the pay of a cigarette smoker—never promote him—never depend on him."

QUESTIONS AND SUGGESTIONS

1. Discuss each of the five effects of tobacco as set down in this lesson.

2. How do you explain the fact that boys who smoke practically never succeed in getting through high school?

3. Consider carefully the figures on conditions in the schools of New York City.

4. Try to find out how many of the leading men in your community were addicted to the cigarette habit as boys. Discuss your findings with the class.

5. Count the number of "street loafers" whom you meet during the week who smoke—the number who do not.

CHAPTER 26

Cleanliness of Thought

Smoking, of course, is not the only sin under heaven, nor the greatest, but when we remember that the people of the United States spend $410,000,000 a year on tobacco and that the average age for the beginning of its use has changed from twenty-two in 1845, to eleven at present, we must be convinced that the cigarette is one of America's greatest perils. But more than all this is the fact that smoking is so often only one of the steps in a young man's degradation. The boy learns to smoke in bad company and that company leads him into places where worse things are done. Then, boys who will join others in smoking will join them in pool-playing; in petty gambling; in "setting 'em up," and before a boy knows it he has lost his self-respect.

Careth, in a poem called "Partners," better for its sense than its metre, has been quoted in the "Good Citizen" of Ogden as follows:

> Said a whiskey flask to a cigarette,
> I'd like to make a good sized bet
> That I can get more scalps than you,
> Although your victims ain't so few.
> Said the cigarette to the whiskey flask,
> Well that's as easy as I can ask,
> For I give the kids their downward start,
> Then you pitch in and do your part.

They come to you with burning thirst
But I'm the fellow that sees 'em first;
So most of them should count for me;
I'll take the bet, it's a cinch d' y' see.
Then the whiskey flask had this to say:
I never looked at things that way;
But I must confess you spoke the truth,
'Tis you that tackles the foolish youth,
You fill his system with dopey smoke,
I mould him into a first class soak.
We work together far too well
To quarrel even for a spell.
So the whiskey flask and the cigarette
Shook hands together, and called off the bet
And away they sauntered side by side
Hunting for victims far and wide;
In every corner of the nation
Partners in crime and ruination.
So here's our warning, on the level,
Shun them as you would shun the Devil.

So many boys feel as if they must get out for a good time—they seem to feel that there is no danger in going into a saloon. Of course, they do it all in fun—they never think of letting drink become their master but they fail to realize that every drunkard once made the same kind of beginning. Every drunkard once had his first drink in fun, though he will likely have his last one in disgrace.

If the boy who is ever inclined to drink would just walk by a saloon and study its customers, he

would need little further warning. Picture the drunkard in the doorway now. Slovenly dressed, unshaven, legs wobbly, eyes bleery, sense gone, ideals lost—how can man—God's greatest creation, made in His very image—how can he become so near the brute?

Of course, boys are not in such a condition. He is all but a graduate in the school of sin—but the point that ought to be stamped on every boy's mind is this—There was a beginning. We are interested here in the beginnings—hopeful that second intermediate boys may be spared sorrow in their later lives.

Thousands of drunkards and criminals trace their difficulties back to some street corner. It has been said that the street corner habit has ruined more boys than could be assembled on all the corners of towns throughout America.

No boy, having discovered that diptheria was raging in a certain block of a city, would rush to that particular place to find his amusement. Yet with germs of sin filling the air about his favorite street corner he risks his soul nightly to listen to the poisonous gossip that is carried on. It is true, of course, that occasionally legitimate subjects are discussed in an entertaining manner, but for every good thought heard on such a corner there are scores that rob American youth of their purity of mind.

Any one can tell a vulgar story if he will stoop to do it. And there are thousands of such stories that are sensational and therefore entertaining to one

who can listen to them. But for every ounce of cleverness in them there is a pound of poison. What a difference there must come to be finally between the boy who wastes his time and pollutes his mind by spending his evenings in street corner idling, as compared with the boy who takes his delight after the work of the day in learning to swim, or play basketball, or to box or wrestle, or to read good books. How the manliness of the latter stands out against the viciousness of the former. Or what an opportunity there would be if a political or civic club were organized where the problems of the day might be discussed on a high intellectual level. There is scarcely a man today, prominent in public affairs, who, when a young man, did not belong to some debating club or other such society—there is scarcely a criminal in this or any other state who in his younger days did not frequent street corners or other places of cheap gossip. You boys have in your second intermediate years the splendid opportunity so to choose that you may mould your future as you will.

And you girls—yours is the privilege to inspire a brother or a friend to a good, clean life, free from the stains of bad habits and sin.

QUESTIONS AND SUGGESTIONS

1. What are some of the bad effects of tobacco besides the harm done the body of a smoker?

2. Where does a boy usually go for his first smoke? Why?

3. If to smoke is a manly thing to do, why doesn't he do it in the presence of his father and mother?

4. If our thoughts determine what we are to become, what are the dangers of questionable stories?

5. Most drunkards would really like to quit drinking—Why don't they?

6. Discuss the relationship between the street corner and the state penitentiary.

CHAPTER 27

Common Sense

Section 89 of the Doctrine and Covenants should be read and re-read by every Latter-day Saint. It expresses the will of God in relation to man's habits of life, particularly those of eating and drinking, and is indeed a Word of Wisdom. The true Latter-day Saint regards that revelation against liquor and tobacco as the word of the Lord to guide mankind to health and purity of life.

Not only does the Book of Doctrine and Covenants urge us to live good, clean lives, but the concluding article of our faith definitely points out that our religion exists to help men live better and nobler lives and in so doing serve both God and fellow-man: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—we believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

We have spoken about the street-corner habit, and smoking and drinking, etc., because we believe they are all contrary to the spirit of the Gospel and a tragic handicap to any young Latter-day Saint. They drive out from the life of a man the Spirit of the Lord and leave him in his weakness to face the problems of the world.

We have spoken of things in the last few chapters that may seem to have a bearing only on the lives of boys—but surely we ought not to fail to give equal importance to the proper training of the girls. Mormon mothers have done far more to make of Mormonism what it is than can ever be fully appreciated. It is the mother very largely who makes the home—she trains the children who are to become men and women of character in proportion to the efficiency of that training. "She is God's greatest teacher."

Thanks to the teachings and ideals of our Church, is not likely that our girls will ever smoke, as do some of the girls of the world—but they are made to share the folly if smoking is allowed to become common among boys. The girl who will go out with a boy who uses cigarettes runs one of life's great risks. I heard of a girl once who refused to go out with a certain boy because he was so poor that he had to wear a coat that was patched—yet that girl went out with a cigarette-smoker—who in her very presence was burning patches into the moral fibre of his soul. Wealth and cigarettes are a poor recommendation in a young man to whom a girl hopes to look in the future for happiness.

The smoker, as a boy, may smother the odor of his cigarettes by the use of sen-sens or certain "loud" brands of chewing gum so that his breath may not be repulsive, but grown a man, he likely will have neither the money nor the inclination for such luxuries and the girl who has become his wife will have to put up with this repulsive smell.

Every girl has the right to demand that the boy who lays claim to her affections shall be as clean and free from filthy habits as she is. Her one safe policy is to refuse to go out with a boy who has no more respect for her than to embarrass her by taking her into such company as the cigarette.

Mormonism has always been noted for its devoted women—women who were modest, virtuous, and of high ideals. They lived plain, simple lives and were more concerned about following the teachings of the Lord than they were in keeping up with the latest fashions. Now society is establishing such extreme notions that it is hard often for girls to follow their own sense of modesty and propriety and still be ordinarily fashionable. The seriousness of the situation is made clear in a letter just sent out from the office of the President of the Church. President Smith voices his alarm at the prevailing tendency to copy after the practices of the world and urges girls everywhere to be modest in their dress. Extremes are always dangerous, and particularly in the matter of dress. Though a gaudy, questionable dress may attract attention, it is a cheap sort of attention that is born of curiosity rather than of respect and admiration.

A short time ago a very striking incident occurred on the streets of Salt Lake City, which may clearly illustrate our point. A girl of about sixteen who was walking up the street became easily the center of attraction wherever she went. Everybody looked at her as she passed and everybody strained his neck

to follow her after she had gone by. I suppose she was "the most popular girl on the street." And there was a reason.

What an attire! To begin on the ground floor she had on striking purple shoes and stockings to match. In contrast with these rustled a strikingly bright yellow satin dress. Her hat, and it didn't suffer at all from smallness, topped the equipment with a crown of green. Such a color scheme clearly would not go well with a face of mere flesh and blood, and so our girl had made up for nature's lack by richly supplying an abundance of paint and powder.

That girl was the object of more attention than anyone else on the street. It is said that girls like to be noticed—she was fairly stared at by every man within sight. And yet, the very attention paid her proved her a weakling. For of all the men who observed her, there was not one who really admired her—not one who would have wanted to be seen walking by her side either as her husband or her lover—not one who would ever want to risk his life by having her prepare his meals—and certainly not one who would want his children to call her mother.

Men really admire modesty, though they seem to be dazzled by the gaudiness of fashions. Let us hope that Latter-day Saint girls will trust to sweetness, purity, and accomplishment to win for them the love and respect which can be won by no other means. How superior the girl who spends her hours in cultivating some of the talents God has blessed her with rather than in attempting to follow the vanities of

those who never hope to appeal to manly men. Woman has been called God's choicest creature. Blessed with godliness—how she should cherish it!

QUESTIONS AND SUGGESTIONS

1. In what way does a girl cheapen herself when she goes out with a boy who smokes?

2. What do you think of the chances for success of the girl who marries a boy to reform him?

3. How would you define modesty?

4. What are the qualities you love most in your mother?

5. Discuss the statement "Dress can't compare with disposition and attainment as a characteristic of the ideal girl."

6. Discuss the thought, "To do well is far better than to look well." Show how both ideas may be worked out at the same time.

CHAPTER 28

Honesty

In the office of one of the schools of Utah is a plain, ordinary looking rock. One would wonder why such a rock should be kept in so prominent a place if it were not for the fact that there is a very interesting round hole worn through the middle of it. The rock once lay in the bed of a canyon stream just under a larger rock in such a way that drops of water constantly fell upon it in one particular spot. The process had gone on for years and years until at the time the school principal made his discovery the hole had been worn entirely through the rock.

It seems almost impossible that the falling of drops of water could wear away a rock, and yet there were the results. No doubt the falling of the first drops had no apparent effect, but the continued process—each drop adding to the work of those that had already fallen—finally made the work complete. If you will notice the steps leading into your school building, if it is old at all, you will notice the effects of a similar wearing process. And so throughout nature. The continued repetition of little acts produces results that are wonderful.

The person who smiles soon develops a facial expression that is stamped with pleasantness for life. So, too, the person who persists in frowning, soon presents to the world a face labeled with dissatisfaction and discontent. All of us are familiar with

people who never have a good word for any one or anything. No doubt they began with a simple little complaint, but once having begun they found it so easy to continue that they never have taken the trouble to stop.

Wherever we turn we find evidence of this truth—that big things are the sum total of little things. Character is discovered to be just the result of all the little acts of a lifetime. One man is a good man because his practice has been the doing of good deeds; another is a scoundrel because he has spent his life doing mean things. Men do not become robbers all of a sudden—the men who are sent to our state prison for stealing are men who have gradually become worse and worse in the matter of taking things that didn't belong to them until the only safe thing to do is to lock them up.

The following incident shows clearly the differences that follow a determination to be honest and the desire to get things without paying for them. The governor of Tennessee had gone out to the state prison to meet with the board of pardons to consider the release of a number of prisoners. Among them was an old schoolmate of his who had already served ten years on a term of fifteen for having shot and seriously wounded the storekeeper whom he had attempted to rob.

When the prisoners were brought before the board, the governor immediately recognized this schoolmate—remembered the time when they played together as boys—and was only too glad to help him

secure his freedom. After the meeting of the board had adjourned, these two men—one, the governor of the state, the other a released convict—sat in the office of the warden of the prison, going over the story of their lives. They lived again through the experiences of their school days and related what had befallen them since.

"Do you remember those days?" asked the governor.

"I should say I do," returned the prisoner, "As well as if they had been only yesterday. I shall never forget them, and especially one day when you and I remained after school. That was the day which marked the beginning of our separation in life. We stayed that night to clean the blackboards and I remember the teacher had just bought a fine new supply of pencils that were left lying on the desk. They looked so tempting that I remember I coaxed you to take some—I would and we could sell them and buy some rabbits we wanted to get. I thought you were crazy when you said you couldn't take any. I did—that was the beginning of our difference. You said you were afraid we would be found out. But I wasn't. I have wished a thousand times I had been.

"Having succeeded that time I thought I could again. Before long I seemed to find something every-day that tempted me to steal. The habit got the best of me and I went on from bad to worse. I broke into a lot of stores and was never caught until that one night. I didn't intend to shoot—I never thought I'd do that—but he cornered me in the store and I figured

I had to get out. I didn't know he'd called the police, but—well here I am after ten of the longest years any man ever put in. I've learned that those pencils were a mighty expensive lot—they cost me all the happiness of my life."

Latter-day Saints have always had the reputation of being a thoroughly honest people. As one eastern man expressed it, "You can always trust a Mormon." What a splendid record. What an inspiration to young Latter-day Saints. All the world testifies that no dishonest man can ultimately be either happy or successful. Let us make sure that the drops of dishonesty shall never wear a hole through our character.

QUESTIONS AND SUGGESTIONS

1. Why do men steal?

2. Show why it is that a dishonest man cannot ultimately succeed.

3. Discuss the point that a man can be dishonest with himself.

4. Report on some incident that shows the importance of the repetition of little acts.

5. Why is a person's first theft always so harmful?

CHAPTER 29

Truth

When we declare in our thirteenth article of faith that "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men," we sum up, in very good measure, the principles upon which character is built. We have considered in lesson 28 the importance of honesty; now let us turn to its companion virtue—truth.

Without truth, no man can hope to be successful. "Truth crushed to earth will rise again" and though a man may appear to succeed upon falsehood and lies for a time, he sooner or later will find his foundations torn out from under him with truth and all the world marking him a failure.

Many people desert the truth because a lie seems to be so convenient in avoiding some threatening difficulty. Such people, of course, forget that difficulties are the things out of which character is developed, and look for an easy escape. Or often a lie gives us such fair promises of help in securing some desirable object that we hurry to accept the promises only to learn that we have been fooled and cheated.

The boy who has ever had to catch horses in a pasture knows well enough that even with horses truth is the only successful policy in the long run. A pan of oats will call a horse as readily as the dinner bell will summon a hungry workman. But once let a boy trick a horse into being caught by an empty pan

and he may ever after count on difficulties in catching that horse. The deceit convenient on one particular occasion, as it so often appears to be in our affairs, kills itself in its very success, for confidence once destroyed, even truth finds it difficult to win consideration.

The lie seems to blind us to its consequences. It promises to do all that truth can do so much more quickly and easily and safely that we can not see that we are being cheated until the bargain is all over. The story of "Little Scotch Granite" illustrates so clearly the fact that in spite of other notions it is truth that wins in the end, that we shall set it down in full.

"Bert and John Lee were delighted when their little Scotch cousin came to live with them. He was a little fellow, but very bright and full of fun. He could tell some curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school, they thought him remarkably good. He wasted no time in play when he should have been studying, and he advanced splendidly.

"Before the close of school the teacher called the roll and the boys began to answer 'ten.' When Willie understood that he was to say 'ten' if he had not whispered during the day, he replied, 'I have whispered.' 'More than once?' asked the teacher. 'Yes, sir,' replied Willie. 'As many as ten times?'

'Yes sir.' 'Then I shall mark you zero,' said the teacher sternly, 'and that is a great disgrace.'

"'Why, I did not see you whisper once,' said John after school. 'Well, I did,' said Willie. 'I saw others doing it and so I asked to borrow a book, then I asked a boy for a slate pencil, another for a knife, and I did several such things. I supposed it was allowed.' 'Oh, we all do that,' said Bert, reddening; 'There isn't any sense in the old rule, and nobody can keep it; nobody does.' 'I will, or else I will say I haven't,' said Willie; 'do you suppose I will tell ten lies in one heap?' 'Oh, we don't call them lies,' muttered John; 'there wouldn't be a credit among us at night if we were so strict.' 'What of that, if you tell the truth?' said Willie bravely.

"In a short time the boys all saw how it was with Willie. He studied hard, played with all his might in playtime, but more credits were lost by him, according to his report, than any of the rest. After some weeks, the boys answered 'nine' and 'eight' oftener than they used to; and yet the schoolroom seemed to have grown quieter. Sometimes when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached at them or told tales; but somehow it made the boys ashamed of themselves, to see that this sturdy, blue-eyed Scotch boy must tell the truth. It was putting the clean cloth by the half-soiled one, you see, and they felt like cheats and story-tellers. They talked him all over,

and loved him, if they did nickname him "Scotch Granite," he was so firm about a promise.

"At the end of the term, Willie's name was very low down on the credit list. When it was read, he had hard work not to cry; for he was very sensitive, and had tried hard to be perfect. But the very last thing that closing day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told that the man was General....., the great hero. 'The signs of his rank were hidden, but the hero was there,' said the teacher. 'And now, boys, you will see what I mean, when I give a present to the most faithful boy in school, the one who really stands the highest in deportment. Who shall have it?

"'Little Scotch Granite' shouted forty boys at once; for the boy whose name was so low on the credit list had made truth nobler in their eyes."

QUESTIONS AND SUGGESTIONS

1. Show the relationship between stealing and lying.

2. Why are we so often tempted to lie?

3. Show how lying becomes a habit.

4. Tell of cases where telling a lie has resulted in far greater difficulties than telling the truth would have done.

5. Why do people lose confidence in a man who fails to tell the truth?

6. Relate instances illustrating the value of truthfulness as is done in "Little Scotch Granite."

CHAPTER 30

Cheerfulness

One of the most striking teachings of the Latter-day Saints is expressed in the following passage: "Adam fell that man might be; and man is that he might have joy." Unlike many religions, Mormonism does not set a high value on a "long face," but rather urges us to be happy—to find joy in living and a pleasure in all that we have to do. Our Church encourages all kinds of wholesome amusements and recreation. Dancing, theatre-going, athletic contests, uplifting games—all of these have a place in Mormonism when they are enjoyed in a spirit of purity and high-mindedness.

In short, Mormonism teaches us to live a complete life. It teaches us to develop a positive, cheerful attitude toward life so that whatever we do we do with a whole heart. To believe that there should be no drudgery in the world but that every task can be made ennobling if it is nobly done—that is to be a Mormon. "The Horse That Believ'd He'd get There" expresses this idea so well that it almost seems to be a Mormon story. At least it can be an inspiration to Mormon boys and girls as they face the tasks that will be required of them throughout their lives.

"You've seen them thrashin' machines they're usin' 'round here. The sort you know, where the horses keep steppin' up a board thing 's if they was climbin' up hill or going up a pair o' stairs, only they

don't never get along a mite; they keep right in the same place all the time, steppin' and steppin' but never gettin' on.

"Well, I knew a horse once, that worked on one o' them things. His name was Jack and he was a nice horse. First time they put him on the thrasher, he didn't know what the machine was, and he walked along and up the boards quickly and lively and he didn't see why he didn't get on faster. There was a horse side of him named Billy, a kind of frettin' cross feller, and he see through it right off.

" 'Don't you go along,' he says to Jack; "taint no use; you won't never get on, they're foolin' us and I won't give in to 'em.' So Billy hung back and shook his head, and tried to get away, and to kick, and the man whipped him and hollered at him. But Jack went on quiet and quick and pleasant, steppin' away, and he says softly to Billy, 'Come along,' he says, 'it's all right, we'll be there bi'n'by; don't you see how I'm gettin' on a' ready?' And that was the way things went every day.

"Jack never give up, he climbed and climbed, and walked and walked, jest's if he see the place he was goin' to, and s'if it got nearer and nearer. And every night, when they took him off, he was as pleased with the journey as if he had gone twenty miles. 'I've done first class today,' he says to cross, kickin' Billy. 'The roads was good and I never picked up a stone nor dropped a shoe, and I got on a long piece. I'l be there pretty soon,' says he. 'Why,' says

Billy, 'what a foolish fellow you be! You've been in the same place all day, and ain't got on one mite. What do you mean by there? Where is it you think you're going anyway?'

"'Well I don't zackly know,' says Jack, 'but I'm gettin' there real spry. I 'most see it one time today.' He didn't mind Billy's laughin' at him and tryin' to keep him from being satisfied. He jest went on tryin' and tryin' to get there, and hopin' and believin' he would after a spell. He was always pert and comfortable; took his work real easy; relished his victuals and drinks and slept first rate at night. But Billy, he fretted and scolded and kicked and bit and that made him hot and tired and got him whipped and hollered at and pulled, and yanked. You see, he hadn't got anything in his mind to chirk him up, for he didn't believe any thing good was comin', as did Jack; he 'most knowed it wasn't, but Jack 'most knowed it was. And Jack took notice of things that Billy never see at all. He see the trees a growin', and heard the birds a singin' and Injun Brook a gugglin' along over the stones, and he watched the butter flies a flyin', and some times a big yeller'n black one would light right on his back. Jack took notice of them all and he'd say, 'I'm gettin' along now, certain sure, for there's birds and posies, and flyin' things here I never see back along. I guess I'm most there.' 'There! There!' Billy'd say. 'Where is it anyway?' I ain't seen any of them posies and creatures you talk about, and

I'm right side of you on these old boards the whole time."

"And all the children round there liked Jack. They'd watch the two horses working and they'd see Billy all cross and skittish, holdin' back and shakin' his head and tryin' to kick, never takin' notice of them nor anything. And again they see Jack steppin' along pert and spry, pleasant and willin', turnin' his head when they came up to him and lookin' friendly at 'em out of his kind, brown eyes, and they'd say, the girls and boys would, 'Good Jack, nice old Jack!' and they'd pat him and give him an apple, or a carrot, or somethin' good. But they didn't give Billy any. They didn't like his ways and they was 'most afraid he'd bite their fingers. And Jack would say, come evenin', 'It's gettin' nicer and nicer, we get further on the road—ain't it? Folks is pleasant speakin', and the victuals 'pears better flavored, and things is comfortable every ways, seems if, and I jedge by that we're most there.' But Billy'd say, a-grumblin' away, 'It's worse and worse—young ones, a botherin' my life out of me, and the birds a-jabberin' and the posies a-smellin', 'til my head aches. Oh, deary me, I'm most dead!' So it went on and kept on. Jack had every mite as hard work as Billy, but he didn't mind it, he was so full 'o what was comin' and how good it would be to get there, and cause he took notice o' all the things around him, and see new ones every day. He was treated real kind and never got tired and used up and low in his mind like Billy. Even the flies didn't pester him 's they'd done Billy,

for he only said when he felt 'em crawlin' and bitin', 'Dog days is come,' says he, 'for here's the flies worse and worse. So the summer's most over, and I'll get there in a jiffy now.'

"What am I stoppin' for, do you say? Cause that's all. You needn't make such a fuss, children, it's done, this story is, I tell ye. Least ways I don't know any more on it. I told you all about them two horses, and which had a good time and which didn't, and what 'twas made the difference' twixt 'em. But you want to know whether Jack got there. Well, I don't know no more'n the horses did what 'there' was, but in my own mind I b'lieve he got it. Mebbe 'twas jest dyin' peaceful and quiet, and restin' after all that steppin' and climbin'. He'd a liked that, particular when he know'd the folks was sorry to have him go, and allus rec'lect him. Mebbe 'twas just livin' on and on, interested and enjoyin' and liked by folks, and then bein' took away from the hard work and put out to pastur' for the rest of his days. Mebbe 'twas—Oh! I' d'n know. Might a been lots 'o things, but I feel pretty sure he got it, and he was glad he hadn't gi'n up b'lievin't would come. For, you remember, all the time when Billy 'most know'd it wasn't, Jack most know'd it was."

QUESTIONS AND SUGGESTIONS

1. What are some of the differences between cheerfulness and frivolity?

2. Show why the former should have a place in religion while the latter should not.

3. Tell a story to show that there are "Jacks and Bills" in other than the threshing business.

4. Can going to Sunday School or to any other meeting mean much to a person who does not go cheerfully and gladly? Why?

5. Why does cheerfulness make work seem so easy?

6. Explain why cheerful people are such valuable friends.

7. Why is cheerfulness especially necessary in the face of difficulties?

CHAPTER 31

Work

One of the favorite sayings of our pioneer forefathers was the proverb, "There is no excellence without labor." Certainly their experiences and life itself teach us that honest work brings success. Wherever we turn we find that the men and women who are succeeding best are those who are working the hardest, and who are putting their whole souls into their work.

If a girl would learn to play the piano she must spend hours in practice; if she would learn to do art needle work she must work at it regularly and diligently; if she would learn to read well, she must devote herself to the task of seeing through words to their meaning, and of conveying that meaning to others in such a manner that they shall appreciate and enjoy it. If she would be able to manage a household or do anything else worth while, she must put her heart into her work. If a boy would rise to a position of any importance in a bank, he must spend years in learning the banking business; if he would win distinction as a baseball player he must practice long and constantly to master the game in all its details.

Life teaches us these truths daily, and yet there are still churches who would have us believe that these truths, though they may apply to all else, do not apply to religion. Fortunately, such churches

are becoming fewer in number, but it is surprising to find how many sincere people maintain that all man needs for salvation is a profession of faith in God. Merely to express a belief in His goodness is enough for many people, to insure a place in the Celestial Kingdom.

Such people, of course, find some passages of scripture that seem in part at least to justify their claim, and having found them, they shut their eyes to all other passages and to truth itself and declare: "Believe and be saved." They make much of such passages as the eighth and ninth verses of the second chapter of Ephesians:

"For by grace are ye saved through faith; and that not of yourselves, it is the gift of God:

"Not of works, lest any man should boast."

The meaning of such a passage ought to be clear. This is God's world and He has His plan for its redemption. Jesus Christ died that we might be resurrected and enjoy eternal life. We could not have gone on to eternal progress had not the Savior made it possible. In other words, it is only through His goodness that we can inherit the kingdom of heaven. But the fact that He made salvation possible does not mean that He secured it for us without our working it out for ourselves. The state provides schools for us, but there is only one way by which we can secure an education—we must work for it. So with the Gospel—Jesus Christ just opened the way and set the example that those who choose may work out their own future welfare.

Let us turn to a few passages of scripture to prove that the one already quoted has been misinterpreted as expressing the full meaning of Christ's teachings. In Matthew seventh chapter and twenty-first verse we read: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The same thought is expressed in the Epistle of James, the second chapter from the fourteenth to the twentieth verses:

"What doth it profit, my brethren, though a man say he hath faith, and have not works, can faith save him?

"If a brother or sister be naked, and destitute of daily food.

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

"Even so faith, if it hath not works, is dead, being alone.

"Yea, a man may say, Thou hast faith and I have works; show me thy faith without thy works, and I will show thee my faith by my works.

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

"But wilt thou know, O vain man, that faith without works is dead?"

And we may very well add the twenty-fourth verse of the same chapter:

"Ye see then how that by works a man is justified, and not by faith only."

Or consider the fourth and fifth verses of the second chapter in the First Epistle of John:

"He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

"But whosoever keepeth his words, in him verily is the love of God perfected: hereby know we that we are in him."

Or again Jesus' own words as recorded in John seventh chapter, seventeenth verse:

"If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." And in the twenty-first chapter of the same Gospel Jesus taught Peter the beautiful lesson that the true love of the Master leads men to do good to others: "Feed my sheep."

To be a Latter-day Saint is to believe that each man, in addition to believing in God, must do His will and work out his own salvation. Our third Article of Faith makes our position on this point clear:

"We believe that through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel."

QUESTIONS AND SUGGESTIONS

1. If a boy wants to develop a strong muscle, how does he set about to do it?

2. Can power be developed in any other way? Why?

3. Show that the things we want most are the things for which we must work the hardest.

4. Show how this thought applies to our working out our own Salvation—God's greatest gift.

5. Quote passages to show that work as well as faith is necessary.

CHAPTER 32

Perseverance

Passages of scripture were set down in chapter 31 to show that faith and good works are both necessary in securing the blessings of the Lord. And those passages seem only to bear out good reason. As already pointed out, we are called upon in life to pay the price of good, hard, honest work for happiness that is permanent. Now the greatest happiness—God's best gift to man—is salvation in His kingdom, where we may enjoy eternal life in His presence. Can we believe that to secure this greatest of all blessings we need only declare that we believe in Him? Can we hope to win such a reward by doing nothing?

The Savior Himself certainly did more than simply believe. His whole mission was characterized by His doing things to help others, and He died finally that the blessings of eternal life might be enjoyed by His followers. If we understand His teachings, we are to receive blessings only as we prove ourselves worthy by our daily lives.

The spirit of work has always characterized the Latter-day Saints. Courage to face and overcome difficulties, to make present sacrifices for the welfare of future generations, marks the Mormon pioneers as a wonderful band of men and women. From the time they joined the Church their lives were full of hardships and yet they endured them

gladly—happy in the thought that they were God's children and doing His service.

Think of their entrance into Salt Lake valley. To say nothing of the trials and hardships encountered on that march across a continent, consider the courage demanded to break up the soil of a desert in the hope of securing a livelihood. They had been told that nothing could be grown in Utah—Colonel Bridger had even gone so far as to offer them $500 for the first bushel of corn that could be produced—and they never knew when a hostile tribe of Indians might sweep down upon them. Yet they did break up that unpromising land—they planted their seed and in spite of the struggle against famine during those first few years, they succeeded in laying the foundation for the building of one of the most prosperous states in the Union. It is interesting to know that in 1913, the value of Utah's wheat crop alone was $60,000,000. In that same year the estimated value of other products was as follows:

Dairies and vegetable gardens, $38,000,000; livestock and wool $20,000,000; Hay $10,000,000; mines and minerals $30,000,000; Manufacturing $25,000,000.

A splendid tribute to those men and women who devoted their lives to help make Utah a land of peace and happiness for us, their children! The spirit of honest endeavor ought to be born in every Latter-day Saint. To work to perfect ourselves to help our fellow men, and to do service to God, ought

to be the natural inclination of us all. Mormonism can help us only as we attempt to do those things.

The history of our people ought to be an inspiration to every boy and girl. Every page of that history tells us that with a full faith in God and a perseverance that knows no defeat, we can succeed in overcoming the worst of obstacles. And that, of course, is one of the greatest lessons that any religion could ever teach. Every Mormon boy is taught that he is to go on forever building up the character which he is now developing. He may rise from the humblest position in the church to its presidency, with the promise that he can go on in the life hereafter to endless perfection. That we are able thus to go on in endless progress is one of the grandest teachings of Mormonism.

We ought to be the best people in the world. We enjoy all the blessings of God's teachings as they are revealed through His prophets and are so directed in our lives that we ought to succeed as no one else can. When we read of the wonderful things that have been accomplished by men and women who do not enjoy the blessings of the Gospel as it has been revealed, surely we ought to be inspired to become the very best possible men and women. We have already referred to Helen Keller and what she has accomplished. The world marvels at the wonderful things done by Thos. A. Edison, who when a boy was forced by circumstances to sell newspapers for a living.

Perhaps one of the most inspiring stories in the world is the story of the life of the late Booker T.

Washington. To read of a poor negro boy, left alone in the world to work as best he could in the mines—to find him making his way into school and working as janitor to be able to secure an education—and to follow him as he becomes a teacher and then the head of a great school, devoting his life to helping his people rise above their environment—to learn of these things ought to stir Latter-day Saint boys and girls to make of themselves the very highest type of men and women. No one can afford not to read Booker T. Washington's "Up from Slavery." It has this message for every young man and woman: "You can make of yourselves what you will. If you are content to be a beggar or a tramp you may be one; if you choose to be one of God's noblemen, yours is the power to become such."

To be a Mormon means to devote your life to becoming just such a nobleman. Christ's teaching, "Be ye therefore perfect, as your Father which is in Heaven is perfect," is the ideal which Mormonism holds up to all of its young men and women. Surely there can be no such excellence without labor.

QUESTIONS AND SUGGESTIONS

1. Show how the history of our people is a proof that honest labor is rewarded.
2. Show that the Savior did more than simply believe.
3. Explain what perseverance means to you.
4. Report on Booker T. Washington's "Up from Slavery."
5. Relate cases where sacrifice has been richly rewarded.

CHAPTER 33

Patriotism

When the Mormon pioneers started on that wonderful march to the Rockies, it was believed by many of the good people of the United States that they were coming out west where they might break away from the American Government, set up a new one of their own and perhaps eventually attempt to overthrow the controlling power of this nation. If this feeling existed in 1847 it became all the stronger during the next ten years. False reports and absurd charges were circulated by our enemies and by apostate Mormons until in 1858 President Buchanan sent out a United States army to put down what was spoken of as the Mormon Rebellion. No rebellion existed—nothing could have been farther from the minds of the Latter-day Saints. The sending of Johnston's Army across a continent must always be looked upon as a serious blunder, but it helped establish in the minds of our leading men at Washington that though the Mormons had gone to the Rocky Mountains in order to worship as they chose they were still loyal to the Constitution of the United States.

A few unthinking people still accuse us of being unpatriotic but our history shows to all honest seekers after truth that the Stars and Stripes are as dear to the hearts of the Mormons as they are to the best citizens in America. Let us turn to our history and see what our record for patriotism has been.

To tell of all the hardships the Saints had to endure during the Missouri persecutions would be a long story. But we know that before they left to come to the Rocky Mountains, they had suffered every kind of persecution possible. Their property had been destroyed, they had been driven from place to place, many of their lives had been taken by lawless mobs, and yet when they petitioned the President of the United States that their rights might be respected, President Van Buren, the head of the government which promised freedom and equality to all of its citizens, made that notable reply to the Prophet Joseph: "Gentlemen, your cause is just but I can do nothing for you. If I take up your cause, I shall lose the vote of Missouri."

This answer to an appeal for help was given to the Mormons in 1840. In 1846 war was declared between the United States and Mexico because of a disputed boundary line between that country and Texas. The United States army was ordered into action and the call went out for more troops. President Polk at Washington knew that the Mormons were on their way to the west and so sent an order that they furnish five hundred men to go against Mexico.

Now remember that the pioneers were undertaking one of the hardest marches in the history of the world when they started on their way west, and that they therefore needed all the strength they could muster to make that journey. Remember, too, what answer had been given them when they asked for aid six

years earlier, of that government, which now called upon them for five hundred men. There must be a thrill of pride in the heart of every Latter-day Saint as he reads the remarkable reply of President Brigham Young to that request:

"We want to conform to the requisition made upon us and we will do nothing else till we have accomplished this thing." Every Latter-day Saint boy or girl should some day turn to the history of the "Mormon Battalion" as a splendid monument to the patriotism of our people.

And that early patriotism has characterized all of our later history. When in 1898 war broke out between the United States and Spain, no state responded more enthusiastically to the call to arms than did Utah. That our people contributed their quota of men is a matter of history and that they were men of the highest type of patriotism is made clear in a speech made before Congress by Senator Albert J Beveridge in his defense of the Mormons, and Senator Smoot in particular, against the charge of disloyalty to the United States. In making the point that Senator Smoot, as a Mormon, was entitled to a seat in Congress, he paid a most eloquent tribute to the patriotism of the Mormon soldiers who had fought in the Spanish-American war in the following words:

"I was in the Philippines during the insurrection. I was with General Lawton in the Mowry campaign. I took part in the advance on Taytay. The day before that advance I met many officers and men. Among them was a major of artillery named Rich-

ard W. Young in command of the Utah battery. After General Lawton had introduced me, I asked him as we walked away, 'Is that man from Utah, and if so, is he a Mormon?' General Lawton answered, "He is from Utah and is a Mormon, and the best volunteer artillery officer in the Philippines." In surprise I asked General Lawton, 'And these Utah batteries—are any of these men Mormons?' And General Lawton answered, 'Yes, a great many of them, and they are splendid soldiers.'"

A little further on in the speech, Senator Beveridge pays this further tribute:

"About half of the members of these batteries were 'Gentiles' and about half were 'Mormons.' And the killed and wounded were about equally divided. Harry Young, the officer killed in action, of whose gallantry the war department speaks, was a Mormon. The Philipino bullets found no treason in these Utah hearts. How better can men prove their loyalty than by their lives."

And now in 1916 if you will turn to the muster of men in arms ready to defend our rights against Mexico, you will find Mormons answering this the latest call of our country. Our history certainly justifies our declaration in our twelfth Article of Faith, "We believe in being subject to kings, presidents, rulers, magistrates; in obeying, honoring, and sustaining the law." Not that we advocate war—for as followers of Christ we are lovers of peace—but when circumstances make war inevitable, Mormon patriotism will always answer our nation's call to arms.

QUESTIONS AND SUGGESTIONS

1. W. J. Bryan says that "Patriotism is a feeling that prompts man to do for his country what his country needs." What does patriotism mean to you?

2. Give illustrations of patriotism.

3. Why might the Mormons be easily misunderstood in the matter of patriotism by their coming out west?

4. What do you think of the sending of Johnston's army to Utah?

5. Discuss the cases in which the Mormons have shown their patriotism.

CHAPTER 34

Broadmindedness

In our eleventh Article of Faith, we declare to the world that "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege; let them worship how, where, or what they may." That sounds as if it ought to be a very easy article to live up to. And yet it is one of the most difficult things in the world to do. History shows that the people who have rebelled against their governments or their church and who have claimed to have a perfect right to do so—once in power—these have been the very people to be most severe on those who chose to differ from them.

You all remember that our pilgrim forefathers left England in order to break away from conditions which they could not endure. They believed that every man was entitled to follow his own convictions. Yet when they became established in power in America the one big blot on their good name is the fact that they persecuted and even put to death those who taught doctrines different from theirs.

Luther, though he broke away from the Catholic church and led a good portion of the inhabitants of Europe to do the same thing, condemned absolutely any of his followers who chose later to break away from his teachings.

And so with us as Latter-day Saints—one of our biggest problems is to keep from condemning and ridiculing members of other churches. It is doubly hard perhaps, because we have been told by the prophets of the Lord that ours is God's own Church of the latter days—that it of all the churches in the world is most richly blessed. With His truths to guide us, we can not afford to spend our time finding fault with those good people who may not have been so favored of the Lord as we. If we have the truth, then we may feel sure that some day other churches will come to see it and will join hands with us in doing the will of our Heavenly Father.

It is unfortunate that some of our people spend their time finding fault with other denominations. Let us rather teach the beauties of the Gospel as revealed to us and in that way lead others to worship as we do. We never know what the effect of some of the things we say or do may be. The two following incidents are related just as they occurred in order to show that if we are ever to gain the friendship and good-will of others and convert them to our faith it will be because we can show by our lives and our teachings that Mormonism is the best religion in the world.

One of our missionaries had been laboring in Chicago for nearly two years and in addition to having converted a number of persons had made several very good friends. One of these was particularly interested because, as he said, our missionary was so fair and broadminded. He didn't condemn

the teachings of other churches but in each case showed that his own church had something better to offer.

One Sunday, however, this investigator was prevailed upon to attend the sacrament meeting at the mission headquarters. Unfortunately, the brother who was called upon to speak was one of those few who seem unable to see any good anywhere except in the Mormon Church. He began by saying that he was glad to belong to the only church that had the right to preach Christ's Gospel and declared most emphatically that preachers who taught in any other church were hypocrites and false teachers who were leading people astray. He maintained that the ministers of the world preached merely because that was their way of making money and that neither they nor their congregations could hope to be saved.

The investigator was an intelligent man—he had studied the work of other churches and knew some of their ministers very well. He knew that some of them were spending their whole time trying to help members of their congregations to live better lives and were themselves setting a splendid example. He was shocked to find that a Mormon elder would preach what to him was untrue, and he left the meeting feeling that after all perhaps the Mormons were not any better than other people he knew.

Now let us see what happened in the other case. This time one of our leading brethren had been invited to give an address in a Presbyterian church in that same city of Chicago. He had been asked to

discuss the work of Joseph Smith and had decided to explain some of the Prophet's teachings to the church as they had been revealed.

He began by saying that as Mormons we recognized that the Presbyterian church is doing a wonderful amount of good and is teaching many very valuable truths. He mentioned several of them and then turned to some of the truths taught by Joseph Smith. He explained our system of tithing and of fast offerings—how we contribute to take care of the poor—he explained how we organize our Mutuals and Sunday Schools, and our other associations, so that boys and girls can be taught the Gospel. He told his audience that we have a prophet now just as ancient Israel had hers and that we believe that God still reveals His truths through His prophet to the people.

He was so clear in his statements, and yet so fair and so willing to recognize the good work of any man doing Christ's service, that he won the hearts of his entire audience. At the close of his address, dozens of people crowded around him to thank him for the new light he had given them and many of them asked him to call on them in their homes—they wanted to learn more about his religion.

And so it is. The truth is its own best argument. We have the truth—let us teach it and preach it and lead people not of us to see its beauty.

QUESTIONS AND SUGGESTIONS

1. Look up the meaning of tolerance.

2. Show why tolerance should be a characteristic of true religion.

3. In what ways is it a bad thing for us to find fault with other churches?

4. Read the story of the unmerciful servant as found in Matthew 18:23–35.

5. Show how a person who has the truth can easily afford to be broadminded.

6. Point out in what ways other churches than ours are doing good in the world.

7. How is our church doing those same things?

CHAPTER 35

Helpfulness

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (Twenty-seventh verse of the first chapter of James.)

This passage, together with those already set down in the lesson on "Work" indicates clearly that the Gospel of Jesus Christ is to be a Gospel of helpfulness—of service to mankind. One of the strongest evidences of the truthfulness of the Gospel as revealed through the Prophet Joseph is the fact that the Church is so organized and administered as to give the greatest amount of help possible to those in need.

Every church has its poor members—the proper care of whom becomes the duty of those more fortunate. The following incident is typical of thousands of cases which are provided for through the one organization, the Relief Society.

It was Christmas Eve, 1914. Brother Erickson had died about two years before, leaving his wife to care for four small children. She had worked as best she could to provide food and clothing for them but the winter of 1914 had proved to be a very unfortunate one. The family was quarantined for several weeks and what was still worse, Sister Erickson herself was taken down with pneumonia.

Though the neighbors were as kind and generous

as neighbors well could be, the little family was often all but destitute, and though Sister Erickson was well enough to be up and around by the middle of December she was still too weak to do the kind of work she had to depend on. As a result, they were facing one of the dreariest Christmases of their lives. The children were old enough now to look forward to Santa Claus and his generosity, and in spite of the fact that their holiday excitement had received very little encouragement, they had gone to bed on this Christmas Eve of 1914, bubbling over with happy expectations.

Needless to say, the mother sat with a heavy heart wondering how she might satisfy the hopes of her children. About the only thing she could do was to pray that the Father of the fatherless would remember them. And her prayer—a prayer such as only a mother can utter—was heard. Soon after nine o'clock that night, the bishop of her ward and the president of the Relief Society called to leave a basket of Christmas cheer. They had been out all evening taking care of just such families as the Erickson's.

Fancy the joy that must have gladdened the heart of Sister Erickson. And think of the happiness in her little household when the children discovered that Santa had not forgotten them. The Savior must have looked down with a blessing for those good ward officers as He thought of the scripture: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Just such acts of kindness and helpfulness are being performed constantly by every ward in the Church. Here is a Relief society putting up fruit for some poor family; here is another conducting a "sewing bee" to make clothes for the children of a widow who is unable to provide for them; and so on through a list of charities until the good that is being done cannot be measured.

In addition to all that the Relief Societies are doing, every Latter-day Saint is supposed, on the first Sunday of each month, to contribute the money he has saved by fasting for that day toward helping some one less blessed than he. Then too, the tithing is spent in scores of ways to benefit both members and non-members to whom the Gospel is being taken. Thousands of dollars are spent every year helping to build new meeting-houses where the Saints may carry on their worship. Not even our own people can realize how much is spent constantly to help poor people in need.

Nor are money and other property the only things that are contributed to help others. There are thousands of men and women in the world today literally starving for the truth. They want to learn of God's teachings and are only waiting till the Gospel message can be carried to them. Every year there are at least two thousand Latter-day Saint elders out preaching the Gospel. They not only devote their time and energy to this service but they also bear their own expenses. Surely here is a type of helpfulness not surpassed in the world.

We have spoken so far only of what the Church is doing in an organized way. Every individual member has countless opportunities to do good in other ways than those mentioned. There is always some one in need, always a chance for a good Christian act. To be a Mormon means to have a desire to do all the good possible. It means to work hard to perfect ourselves and so to help others that they may do the same thing for themselves. Perhaps one of the best tributes ever paid to Mormonism was the one paid by a prominent eastern educator when he said, "Everywhere in Utah I find men and women busily engaged in doing Christian service to make other people happy." And surely the world is in need of still more happiness.

QUESTIONS AND SUGGESTIONS

1. Quote the passage with which this lesson opens.

2. Find out how much has been spent in your ward during the past year to help the poor.

3. Discuss the purposes of tithing.

4. Name some of the ways in which every one may be of service to others.

5. Show how Jesus taught us to do good to others.

6. Discuss the thought that the purpose of a church is to help its members become better men and women.

CHAPTER 36

Leading Men Give Reasons

We have now set down some of the principles that make Mormonism a vital religion in the solution of the problems of life. The first chapter of this book having been given over to the question, "Why are you a Mormon?" it seems fitting that this last one should be devoted to a consideration of statements contributed by representative leaders of the Church today under the heading, "Reasons Why I am a Mormon." These statements are necessarily brief, but they are deserving of a consideration that shall extend through the years ahead of us.

Some of the reasons why I am a Mormon are: Mormonism, or the Gospel of Jesus Christ, is the true science of living.

Physically: It teaches me what to do to be healthy and happy. It teaches me that my body is a sacred temple in which my spirit abides and that, therefore, my body should be kept pure and undefiled. Strong drink and tobacco, tea and coffee, and other drugs and narcotics should never pollute this temple.

Intellectually: Mormonism requires me to be studious, and to search always for Truth—to seek

after everything that is "virtuous, lovely, or of good report or praiseworthy." Indeed, salvation itself depends upon knowledge; for "No man can be saved in ignorance."

Socially: The family is the unit of society. Mormonism teaches me that parenthood is next to Godhood, and that the marriage bond and family relationships are as eternal as life itself.

Economically: For developing the individual; for effective means of rendering comfort and relief to the poor and destitute; for offering systematic opportunities for service to one's fellowmen, and to God, the organization of the Church is the best in the world—the best because it is divine.

Spiritually: The Church of Jesus Christ of Latter-day Saints was established by the authority and through the inspiration of the Savior Himself, who revealed to the Prophet Joseph the true relationship of man to his Maker. Man is in reality a child of God, and as such, by obedience to the laws of life, may become like the Father; for, "As man now is, God once was; as God is, man may become."

Mormonism is the science of life—eternal life.

David O. McKay,
First Assistant General Superintendent
of Latter-day Saint Sunday Schools.

In addition to the moral and spiritual conviction and soul-inspiring testimony which I have of the truth and ultimate saving grace of the Gospel, which we call Mormonism, which conviction and testimony really underlie all our religious faith, one important reason why I am a Mormon is that the Gospel of Mormonism has always and consistently provided me with a simple, yet comprehensive, honorable, virtuous, charitable and righteous rule of action to guide me in my life's work and play. Although I may not have always followed its promptings, it has never failed to make plain to me the line of demarcation between right and wrong, godliness and ungodliness. To me it has been and is a great teacher, filled with all knowledge and perfect in its guidance; a bulwark of safety affording complete protection against the onslaughts of temptation—a tower of inspiration—stimulating and encouraging and serving ever to remind us that we are created in the image of God and may become perfect even as He is perfect.

Stephen L. Richards,
Second Assistant General Superintendent
of Latter-day Saint Sunday Schools.

The Savior said, "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself."—John 7: 17.

I have endeavored to the best of my ability to "do His will," and as a result the promise of our Savior has been realized, and thus I have obtained for myself a perfect knowledge that the Gospel of Jesus Christ, commonly called "Mormonism," is in very deed the plan of life and salvation.

Heber J. Grant,
President of the Quorum of the Twelve Apostles.

When I was baptized, it was more in obedience to my mother's wish than any strong knowledge that I personally held of the truth of the Gospel.

But on the day of my baptism, a very marvelous thing happened. The brook on my father's farm was frozen over, and the ice had to be broken to make a place for baptisms. The elders and a few Saints assembled on the water's edge for this holy ordinance. Among those ready for baptism was a young girl who had, all her life, been lame and compelled to use crutches. She was assisted into the water, but walked out without help, and without her crutches and never used them again; in other words, she was made whole. This made a very strong impression upon my young mind, and caused me to think more seriously of the teachings of the elders.

Two years later, I left my home and family, and in company with some neighbors who were going to Nauvoo, journeyed to that city, making the trip

from Albany to Nauvoo on water, by means of a canal boat. I had never seen the Prophet Joseph, but members of our party had talked a great deal about him; still, I was not able to form any picture of him in my mind, and yet when we reached the city of Nauvoo, I saw him walking among the people on the landing, and shaking hands, and I knew him immediately—a tall, graceful, magnificent figure and when he touched my hand, I felt as though an electric current passed through my body. I did not need to be told that this magnetic man was Joseph, the Prophet. I knew him, and I knew in my very soul he was a prophet of God. In the long and many years that have followed, I have had wonderful testimonies of the truth of the Gospel, but had I never had but that one testimony, I should never have doubted the divinity of his mission. It was my blessed privilege, however, to hear him speak to the people, publicly, and also in small, intimate circles, many times thereafter, explaining and expounding the beautiful truths of the Gospel. I witnessed the change or transfiguration that came over the Prophet Brigham Young at the meeting in the grove on Temple Hill, Nauvoo, when he declared himself the next in line for the presidency of the Church. With my friends, I stood in a wagon box, and all around me the people were pointing and whispering "Look, it is Joseph come to life;" and really the resemblance was most remarkable, as was also the voice; and I again knew the Spirit of the Lord was made manifest and a prophet had been raised up to lead the people.

I have known every subsequent leader of the people, personally, down to the present leader—President Joseph F. Smith, and have known them to be men of God, prophets to lead the people in the ways of righteousness and truth. No temptations or persuasions could ever induce me to leave the people of God, for in my soul is a testimony that God lives and that the Gospel as taught by the Prophet Joseph is the way to life eternal.

Emmeline B. Wells,
President of the Latter-day Saint Relief Societies in all the world, and one of the few still living who knew the Prophet Joseph.

I am a Mormon because I know that the Gospel is God's plan to save His children, and it more perfectly satisfies all the desires, conditions, and needs of mankind than any other system of ethics or philosophy. Without it how empty and motiveless would existence be!

Horace H. Cummings,
Superintendent of Church Schools.

"*Wherefore, by their fruits ye shall know them.*"

One reason why I am a Mormon is that I have witnessed the fruits of the Gospel. I have seen the

power of the Lord made manifest in behalf of the sick, and have felt the sweet influence of the Spirit of the Lord in our meetings, which are the fruits of the Gospel. I have witnessed the wonderful change which has taken place in the lives of new converts, and the splendid growth and development in our young men who have filled missions in the world and have returned home with a testimony of the truth. The fruits of the Gospel have been made manifest in their lives.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Harold G. Reynolds,
Chairman of the Second Intermediate Committee
of the General Board of Sunday Schools.

The main reason why I am a Mormon is that the Lord has revealed to me that the Gospel as taught and practiced by the Church of Jesus Christ of Latter-day Saints is true. I have learned that through obedience to its principles the promises held out are fulfilled; that the fruit of the tree is good; that those who have kept the commandments have been Christ-like in their lives—better citizens, better neighbors, better fathers, better mothers; and that they have been examples to all men—in fact, have kept that great law as taught by the Savior: "Therefore, all things whatsoever ye would that men should

do to you, do ye even so to them; for this is the law and the prophets." In short, to me it has brought happiness that passeth understanding, and has filled my soul with delight.

Frank Y. Taylor,
President of the Granite Stake of Zion.

I am a Mormon because, among other things, Mormonism embraces all truth; is the eternal plan of salvation; gives every individual the fullest opportunity to be exalted; teaches the laws, ordinances and church organization that were taught and lived by Jesus the Christ. Mormonism explains my origin as a literal son of the Eternal Father in the spirit world; the purpose of life in a spirit body taking on earth element and endowing it with its own glory and pointing to eternal progress in a Celestial Kingdom, limited only by my failure to respond to never ending possibilities.

John M. Whitaker,
Principal of the Granite Stake Seminary
and one of the Patriarchs of the Church.

Mormonism, to my mind, is the biggest thing on earth. My birth and parentage, no doubt, had much to do with my belief, but since I have grown to man-

hood and made a study of the Gospel of Jesus Christ, I can see no safety in life other than through strict allegiance to it. I find everywhere principles of truth in other churches, but I also find the same in Mormonism; and in Mormonism I find principles which pertain to life on this earth, and life hereafter that are neither advocated, understood, nor believed in by any church other than the Church of Jesus Christ of Latter-day Saints.

I find in Mormonism not only principles that will guide me daily in paths of rectitude and right, but I find my life, after leaving this earth, amply provided for in the application of these principles while here in the flesh. Mormonism gives a man something to live for and something to die for. It lays a foundation here on the earth upon which he may build in eternity. It brings the past, present and future together and gives him an absolute knowledge that God lives and governs in the affairs of men. I see such unmistakable evidence of God's power in the earth that I cannot doubt that Mormonism is the recognized Church of Jesus Christ for these latter days.

Samuel O. Bennion,
President of the Central States Mission.

QUESTIONS AND SUGGESTIONS

1. Analyze each of the statements submitted in this chapter.

2. Get similar statements from the leading members of your community.

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